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## Religious Communications.

*For the Christian Observer.*

### THE CHARACTERISTICS AND HARBINGERS OF MESSIAH'S GLORY.

It was predicted before the birth of our blessed Lord, "He shall be great;" a prophecy to all appearance, at that time, little likely to be accomplished. The circumstances attending his infancy, his early life, and his ripper manhood were not such as, to the eye of the world, betokened greatness. Even the moral greatness of his conduct, and the supernatural greatness of his miracles, were, in the opinions of the majority of his contemporaries, degraded by the humble exterior of his condition; and "is not this the Carpenter's Son" was thought a sufficient counterpoise to the infinite Majesty which beamed forth in his heavenly doctrines and his all-perfect life. Yet, in truth, never was a prophecy more conspicuously verified; or, so to speak, never did a prophecy receive such accumulated accessions of verification, through successive ages, all tending to exalt the greatness of the Messiah to the most eminent pitch of majesty and dominion.

This remark may be illustrated by a reference to some of the circumstances which constituted, and still constitute, and will continue to constitute, this greatness; and upon the survey may be grounded certain hopeful anticipations to which the present circumstances of the church of Christ strongly point the attention of Christians; anticipations glowing with the splendours of that approaching glory upon earth, and

that final glory in heaven, which form the climax of the Redeemer's mediatorial and regal exaltation.

Our Lord's incarnation, and the circumstances of his mortal life, obscured for a time his greatness to the dim eye of human intelligence. Thoughtless observers beheld not in him any ray of his Divinity; and to such "there was no form or comeliness in him, no beauty that they should desire him." They witnessed only the despised obscurity of his parentage; the degradation of the infant manger; the proverbial odium of Nazareth and Galilee; the visage marred; the cheek smitten; the flesh torn with scourges; the majestic brow lacerated with thorns; the hands distended on the ignominious cross; the feet riven with nails; the side pierced with the Roman spear. They saw his "agony and bloody sweat;" they heard his lamentations; they beheld him expire. Where, during these scenes, appeared his predicted greatness? "Despised and rejected of men;" the favourite mark for the finger of scorn and infamy to point at; hunted down by relentless persecution; and exhibited in his sufferings as a public spectacle, not of pity or affection, but of derision and contumely;—where was the predicted greatness? Yet great he was; great, not merely in the heroic magnanimity of suffering virtue, but with an exaltation of attributes which no earth-born virtue might dare to arrogate. He was great in that uncreated existence which from eternity he had enjoyed in the bosom of the Almighty Father. His chief dignity was not that he was "the Son of

David ; that in his veins, by maternal descent, flowed the blood of patriarchs and kings ; but that he was "David's Lord," "the Son of the Highest," existing in his incommunicable nature "in the form of God, and equal with God," at the very time when, by a mysterious conjunction, "he took upon him the form of a servant, and was made in the likeness of man." His greatness had been exhibited in that creative energy by which he made the worlds ; in that power which gave birth to innumerable seraphs, and those infinite attributes which tuned to praise and wonder their heavenly melodies. His was omniscience, and his immutability ; his the wisdom of unerring providence ; his the benignity of universal goodness ; his the supremacy of unlimited dominion.

Such was his primeval greatness. But that greatness was now to assume new features ; or rather it was to display itself in new scenes and before new spectators. Here, however, it is more difficult for the distorted vision of sinful man to trace the full lineaments of his greatness. Eternity—immensity—infinity—dilate the human mind, even to a painful sublimity ; but the greatness of "God with us," of "God manifest in the flesh," strikes less forcibly the proud gaze of beings accustomed to measure greatness by the perverted apprehensions of fallen humanity. But what say the Scriptures of eternal truth ? The angel who predicted his birth to Mary, spoke of him as "holy ;" the angel who foretold it to Joseph, announced his name as "Jesus," because he should "save his people from their sins." Here, then, without seeking interminably amidst the thickly-clustered glories which constituted his greatness, may we discern *two* of those characteristics, which, to angelic conceptions at least, well vindicated his pre-eminent title to that distinction. He was *holy*, and he was *merciful* ;—*how* holy it is not for sinful, *how* merciful it is not

for selfish, beings competently to understand. These, like his other attributes, drew their all-perfect colours from a brighter world, and cannot be scanned by the analogy of those feeble virtues which bear the same names in the degenerate soil of the human heart.

Such was his *purity* that, though "in all points tempted like as we are," he was "without sin ;" though condescending to hold intercourse with the vilest ranks of society, for their spiritual welfare, he was "holy, harmless, and undefiled ;" his heathen judge could not but exclaim, "What evil hath he done ?" the malefactor who expired by his side attested, "He hath done nothing amiss ;" the centurion who attended his crucifixion bore witness that "he was a righteous man ;" the prince of this world himself, versed in all the assailable weaknesses of human nature, "found nothing in him ;" an Apostle, who had witnessed his domestic privacies as well as his public life, maintained, even to martyrdom, that he was "the Holy One and the Just ;" another, who had communed with him upon earth, bore record by immediate inspiration from Heaven, that "he was without sin ;" while the songs of angels, the grateful anthems of the redeemed, and the attestations of Divinity itself, all bear ample record to the immaculate sanctity of the incarnate Son of God.

Still less can we speak adequately of the greatness of his *mercy* ; for his whole embassy was a display of that celestial attribute. Though rich, he became poor, that we, through his poverty, might be rich. He came to burst our chains ; to rescue us from the dominion of sin and satan ; and to restore us to the liberty of the sons of God. He came to be our wisdom, our righteousness, our sanctification, our redemption. He came to blot out the handwriting of ordinances that was against us ; to reconcile us to his Father by the sacrifice of himself ; to instruct us by his life ; to



atone for our sins by his death ; to open the gates of heaven for us by his ascension ; to intercede for ever for us at the right hand of God, and to send down his holy Spirit to convert and sanctify our hearts. In these splendid acts of mercy, carried to the bitterest self-devotion there is an exaltation of greatness which outvies our conceptions, renders poor our astonishment, and casts into shade the brightest fervours of our gratitude. So utterly remote from all we could have preconceived, so replete with unprecedented mysteries of glory, was this self-denying course of mercy, that its very magnitude has been the strongest argument which its despisers could urge against its truth ; to the Jews it was a stumbling-block, and to the Greeks foolishness ; but, to those who believe, it is, in truth, " Christ the power of God, and the wisdom of God."

I pass by other illustrations of the incarnate Saviour's greatness. I pass by the wisdom with which he spake ; the power which he displayed, the blending virtues which constituted his character. I further pass by the illustrious accession made to the display of his greatness, when, descending into the territories of death, bound as a captive, he, with an arm of uncontrollable vigour, burst the gates of the grave, and rose with the trophies of a conqueror. I pass by that exalted exhibition of Divine greatness, when, having thus finished his self-imposed achievements, having risen a victor over death and hell, he ascended on high, leading captivity captive, and assumed his eternal session at the right hand of God. I pass over the unutterable greatness of that moment when cherubim and seraphim, and the first fruits of the spirits of the just, saved by the anticipated sacrifice of his cross, and made perfect in glory, reverently pressed forward with celestial applauses to welcome and adore the returned Deliverer ; when, casting their immortal crowns at his feet,

and echoing aloud the anthems of paradise, they beheld him invested with his eternal and unalienable dignities, and adding to them the dearly purchased trophies of his mediatorial crown.

Passing by scenes like these, let us descend again to our own imperfect world, to watch the development of the predicted greatness, after the period of his ascension. Glorious was the vestige of it which we discern on the day of Pentecost, when the descent of the Holy Spirit—that promised gift of the New Testament, as the Messiah himself was of the Old—proclaimed his exaltation to heaven, and the establishment of the new dispensation of his kingdom upon earth. From that moment the glories of his cross have never been wholly eclipsed, even in the partial vision of mankind ; and often have they broken forth with the effulgence of a noon-tide sun. Persecution and martyrdom, it is true, have, in various ages, thinned the ranks of the church militant of thousands of its most faithful followers, while superstition, worldly prosperity, and licentious ease have destroyed still more ; yet, amidst all, that church still survives, and has extended its nominal boundaries throughout the most enlightened and civilized portions of the world, and its real saving dominion in the hearts of innumerable converts from age to age.

Still, this is hitherto but a partial empire : but a holier, a brighter day is approaching ; a day described in the predictions of holy writ in the most glowing figures, and fraught, in the expectations of the servants of Christ, with images, of transcendent glory. " Of his kingdom there shall be no end." He reigned before the foundation of the world in his Divine Majesty ; he reigned in paradise, in the patriarchal ages, and in the era of the Mosaic dispensation, in his anticipated mediatorial dominion ; he now reigns in that dominion, as confirmed upon the cross, and unfolded through

successive ages of gradual development ; and he shall continue to reign till "the end, when he shall deliver up the kingdom to God, even the Father," and commence the unclouded empire of his eternal glory.

But here, again, the eye is dazzled with excessive brightness, and knows not how to survey the unbounded vision. Let us then circumscribe our gaze. Let us forget for a moment the inconceivable glories of futurity. Let us withdraw our thoughts from the innumerable legions of blessed spirits circling the throne of Heaven, and drinking, through immortal ages, the full tide of unutterable felicity. The contemplation is too capacious for human grasp : eye hath not seen, ear hath not heard, the heart of man hath not conceived, what God hath prepared for them that love him. Truly, this is the consummation of the Messiah's greatness ; it is the ultimate fruit of his victory, the invaluable purchase of his blood ; but it is a consummation infinitely too sublime to be fathomed in its plenitude by mortal intellect. We must wake in a brighter world, and with faculties immeasurably exalted, to comprehend it ; we must see and know, even as we are seen and known, to explore its beatific glories.

But there is an era in the progress of this kingdom, the greatness of which we can somewhat better understand. The habits, the capacities, the extatic enjoyments of angels and disembodied spirits made perfect in heaven, infinitely surpass our highest conceptions ; but we may bring more nearly to our view those *preparatory* glories of which our own earth shall be the theatre ; and mortal men like ourselves the partakers. That kingdom of which "there shall be no end" shall one day, even upon this our frail abode, extend its mighty conquests far beyond its present bounded pale. It may not be lucidly revealed at what era of the world's duration this

eventful day shall dawn ; nor can the prying eye of human speculation detail all the circumstances of its glory. But banishing the uncertainties of human conjecture, grounded on a few controverted passages of holy writ, one point at least is clearly displayed, that an epoch of peace and righteousness shall one day ensue, such as never yet has illuminated the records of our holy faith. The distained map of our globe at the present moment tells us, that of eight hundred millions of human beings, Christianity irradiates not more than one-fourth ; and of this number how many, alas ! are converts only in name ! The impostures of Mohammed blind one hundred and forty millions ; the reign of Paganism extends over more than three times that number ; and even superseded Judaism still retains four millions of opposers to Him, "of whom Moses and the Prophets did speak." But the period is approaching, in which this gloomy scene shall be reversed ; the day in which the Jew and the Gentile shall bow to the Divine yoke of the crucified Messiah, and "the kingdoms of this world become the kingdoms of our Lord and of his Christ." Thrice blessed shall be that auspicious era ! Then shall nation no longer rise against nation, and men shall learn war no more. Then shall the fraud, the oppressions, the perfidy which have so long embittered human intercourse for ever cease. Then shall the corrupt appetites of our sinful nature bow to the holy sway of the institutes of Christ. Then shall superstition release her writhing victims ; then shall idolatry quench the cruel flame on her sacrilegious altars ; then shall the demon of persecution hurl away his pitiless rack and scourge ; and then shall religious pride and ambition cease to sow discord among brethren. "They shall not hurt nor destroy in all God's holy mountain ; for the earth shall be filled with the knowledge of the Lord, as the waters

cover the sea." And it is expressly this "knowledge of God," this allegiance to the dominion of Christ, which shall constitute the characteristic bliss of that exalted period. For not only shall this knowledge bring innumerable *secular* blessings in its train: not only shall it give birth to honour and harmony among nations, to the blessings of civil freedom in society, and the most endearing intercourse between man and man; not only shall it bind families in unanimity, and the whole world in brotherhood; not only shall it expel innumerable vices which degrade, and innumerable calamities which afflict, our fallen humanity; but it shall give birth to blessings of yet higher, because of spiritual, character: it shall raise the human soul to its primeval destiny, its highest exaltation, which was to enjoy the presence of God, and to live for ever to his glory. The harmony upon earth shall be but an echo of harmony with heaven. The same divinely implanted graces which even now pervade the renewed soul of the Christian; the faith, the love, the peace, the humility, the obedience, which put forth their tender buds even in this unkindly clime, then warmed with brighter rays from the Sun of Righteousness, shall flourish with heavenly luxuriance, and yield a foretaste of the fruits of paradise.

Oh scenes surpassing fable, and yet true,  
Scenes of accomplished bliss! which, who  
can see

Though but in distant prospect, and not  
feel

His soul refreshed with foretaste of the  
joy!

Rivers of gladness water all the earth,  
And clothe all climes with beauty: the re-  
proach

Of barrenness is past: the fruitful field  
Laughs with abundance, and the land once  
lean,

Or fertile only in its own disgrace,  
Exults to see its thistly curse repealed.

The dwellers in the vales and on the rocks  
Shout to each other, and the mountain  
tops

From distant mountains catch the flying  
joy;

Till, nation after nation taught the strain,  
Earth rolls the rapturous Hosannah round.

Thus heavenward all things tend; for all  
were once  
Perfect, and all must be at length restored.

Here then, amidst all the present disasters of the church and of the world, is a ray of brightest hope. And doubly exhilarating is the prospect, if, as we have ample reason to believe, the dawnings of the approaching glory are even already visible. We cannot indeed be blind to countervailing discouragements; to the strifes of the church, the persecutions of the world, the struggles of infidelity, or the dense ignorance, superstition, and prejudice which in every region of the globe oppose the spiritual progress of Messiah's kingdom: but amidst all these impediments we have, as a counterbalance, the sure word of prophecy; and, in connexion with this, we have strong grounds of hope founded on the plainest aspects of existing society. In addition to whatever there shall be of direct miraculous energy displayed in the introduction of the hoped-for consummation, there is *already* in operation a chain of causes connected in the eye both of faith and reason, by golden links, with the welcome prospects under consideration. Certain at least is it, that if, at *any* period of the church of Christ, such hopes might be scripturally indulged, *now* more than ever are they fanned by auspicious indications. For when existed there the same apparent train of presumptive causes? Was it in the primitive age, when three thousand and five thousand were baptized in a day? No; for the miraculous agency of the Holy Spirit, which distinguished those vernal days of Christianity, shortly ceased. Inspired Apostles laboured, and churches were planted: but when these first missionaries were taken to their rest, there were few who followed up their arduous labours. Was it in the corrupt ages of Christianity, when human passions had polluted the sanctity, as much as they had extended the nominal bounds, of the Messiah's kingdom? No; for, though



missionaries were not wanting, their weapons were carnal; they went not forth with the sword of the Spirit; and they gave not to their converts the prolific seed of the word of God. It is of late years only that a powerful, a regular, a united attack has been made by the servants of Christ upon the empire of satan. Only of late years have they systematically issued to the contest; only of late years have they begun to learn wherein their strength consists: only of late years have they duly felt the impotence of human exertion, unaided by the influence of the Holy Spirit; and only of late years have the most important weapons of missionary labour been within their grasp. The art of printing has rendered the sacred Scriptures every where accessible at an easy cost; improvements in education have increased, beyond all former precedent, the ability to read them; Christian union has bound together, in holy brotherhood, the scattered members of the church of Christ to disperse them; commerce has opened unlimited channels for them to every region of the globe; missionaries are found ready to proceed with them wherever the heathen are willing to hear their message, and Christian liberality gladly taxes itself to dispatch these holy men to their self-denying labours. When did circumstances like these combine—when did any one of them even exist separately—in former ages? Nor is this the whole; these efforts are not transient or insulated; they are taking root in the very soil of Christianity; they are embodied in mighty institutions not dependent upon the contingencies of individual life or exertion; they are ramified in distant climes; and, more than all, they are increasingly re-productive in their influence. This last is a most important feature in the auspicious aspect of the present times; the machinery of Christian benevolence is now so framed as to extend itself: a heathen,

taught to read the Scriptures, is instructed in the duty of teaching others; the new convert is urged to labour for the conversion of others; the receiver of good gifts becomes in his turn a communicator; on the burning soil of Africa, in the frozen regions of North America, amidst the watry wastes of the Pacific Ocean, in the central plains and mountains of Asia, the captives emancipated from the slavery of satan acknowledge the duty of endeavouring to emancipate others; and the temporal fruits of their industry, as well as their prayers, are consecrated to the service. They gladly contribute to swell the funds of Bible and Missionary institutions; so that where, we may ask, is a genuine Christian now to be found who does not admit, and in some measure act upon, the duty of labouring to hasten on the triumphant kingdom of his Redeemer? Surely these are new scenes. Surely these are hopeful indications, which prophets and righteous men of old desired to see, but did not behold them. They are the peculiar offspring of modern times; and may we not devoutly trust they are the harbingers of that bright day when the greatness of Messiah shall be acknowledged from the rising to the setting sun? W. S.

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*To the Editor of the Christian Observer.*

SCRIPTURAL ILLUSTRATIONS FROM  
MODERN TRAVELS.—NO. VIII.

THE following scriptural illustrations are a continuation of extracts from an unpublished work entitled "*Travels in Egypt and Nubia, Syria, and Asia Minor, during the years 1817 and 1818; by the Hon. C. L. Irby and James Mangles, Commanders in the Royal Navy.*" S. B.

Gen. iv. 4. *And Abel, he also brought of the firstlings of his flock, and of the fat thereof.*—Josephus (*Antiq. b. 1. c. 2. sect. 1.*) says it

was milk. As it is used in the East, the milk certainly contains the fat and substance of the meat. "Our diet, while we were with them, varied according to the poverty or wealth of the tribe. Sometimes we had pillaw of rice, or of wheat mixed with leban (sour milk), sometimes mutton boiled the moment the animal is skinned, and generally in leban, a custom alluded to in Scripture. This mode of cooking renders the meat very delicious and tender; far preferable to meat boiled in water: the milk enriched with the juice of the meat, is poured on the pillaw of rice or wheat."—*Ibid.* p. 481.

Gen. xxxvii. 20. *Let us slay him, and cast him into some pit.*—"After some delay, Ebn Fayes, seeing we were not inclined to give in, sent word that we might proceed. We found the ruins uninteresting, and the only pool we saw was too insignificant for one of those mentioned in Scripture. In two of the cisterns amongst the ruins, we found about three dozen of human skulls and bones."—*Ibid.* p. 473.

Exodus xxxv. 26. *And all the women whose heart stirred them up in wisdom spun goat's hair.*—"The women weave carpets and cloth for their tents, which are mostly black, and curtains which are striped white and black. Goat's hair is manufactured for this purpose."—*Ibid.* p. 483.

Numbers xx. 18. *Ana Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.*—"The messages which arrived in the course of the morning from the opposite party were only a renewal of protestations and oaths against our entering their territory; and they even threw out menaces of cutting off our return from where we were. Thus situated, we could not but compare our case to that of the Israelites under Moses, when Edom refused to give them a passage through her country."—*Ibid.* p. 393.

Numbers xx. 22. *Mount Hor.*—"The base of the highest pinnacle

of the mountain is a little removed from the skirts of the city (Petra) to the Westward; we rode to its foot over a rugged and broken track, passing in the way many sepulchres. A singular monument presents itself upon the left hand: an obtuse cone, produced by the coils of a spiral, is represented as standing on a vast square pedestal or altar, the whole being obtained out of one of the peaked summits of the rock. Not far from thence, close to the way-side, is the same representation in relievo, within a niche, the form of the recess which surrounds the altar rising into the figure of a sugar loaf. No where is the extraordinary colouring of these mountains more striking than in the road to the tomb of Aaron, which we followed, where the rock sometimes presented a deep, sometimes a paler, blue; and sometimes was occasionally streaked with red, or shaded off to lilac or purple: sometimes a salmon colour was veined in waved lines and circles, with crimson and even scarlet, so as to resemble exactly the colour of raw meat. In other places there are livid stripes of yellow or bright orange; and in some parts all the different colours were ranged side by side, in parallel strata: there are portions also with paler tincts, and some quite white; but these last seem to be soft, and not good for preserving the sculpture. It is this wonderful variety of colours observable throughout the whole range of mountains, that gives to Petra one of its most characteristic beauties. The facades of the tombs, tastefully as they are sculptured, owe much of their imposing appearance to this infinite diversity of hues on the stone.

"The tomb itself (of Aaron) is a small building, differing not at all in external form and appearance from those of Mohammedan saints, common throughout every province of Turkey. It has probably been rebuilt at no remote period; some small columns are bedded in the walls, and some fragments of gra-

nite, and slabs of white marble are lying about. The door is near the S.-W. angle, within which a constructed tomb with a pall thrown over it, presents itself immediately upon entering. It is patched together out of fragments of stone and marble that have made part of other fabrics. Upon one of those are several short lines in the Hebrew character, cut in a slovenly manner: we had them interpreted at Acre, and they proved to be merely the names of a Jew and his family who had scratched this record. There are rags and shreds of yarn, with glass beads and paras, left as votive offerings by the Arabs. Not far from the N.-W. angle, is a passage, descending by steps to a vault or grotto beneath; for we were uncertain which of the two to call it, being covered with so thick a coat of whitewash, that it is difficult to distinguish whether it is built or hollowed out. It appeared, in great part at least, a grotto; the roof is covered, but the whole is rude, ill-fashioned, and quite dark. Towards the farther end of this dark vault lie the two corresponding leaves of an iron grating, which formerly prevented all nearer approach to the tomb of the prophet. They have, however, been thrown down, and we advanced so as to touch it. It was covered by a ragged pall. We were obliged to descend barefooted, and were not without some apprehension of treading on scorpions or other reptiles, in such a place.

"The view from the summit of the edifice is extremely extensive in every direction; and the eye rests upon few objects which it can clearly distinguish and give a name to, though an excellent idea is obtained of the general face and features of the country. The chain of Idumean mountains which form the western shore of the Dead Sea, seem to run on to the southward, though losing considerably in their height; they appear in this point of view barren and desolate. Below

them is spread out a white sandy plain, seamed with the beds of occasional torrents, and presenting much the same features as the most desert parts of the Ghor. Where this desert expanse approaches the foot of Mount Hor, there arise out of it, like islands, several lower peaks and ridges of a purple colour, probably composed of the same kind of sand stone as that of Mount Hor itself, which, variegated as it is in its hues, presents in the distance one uniform mass of dark purple. There is no part of the landscape which the eye wanders over with more curiosity and delight than the crags of Mount Hor itself, which stand upon every side in the most rugged and fantastic forms, sometimes strangely piled one on the other, and sometimes as strangely yawning in clefts of a frightful depth."—*Ibid.* pp. 433—438.

Deut. xxix. 23.—*The whole land thereof is brimstone and salt.*—"Follow the line of coast round the angle, the same cliff presents an opposite face of similar appearance and equal height, running two miles or forty minutes in a S.-W. by S. direction. Here we first collected lumps of nitre and fine sulphur, from the size of a nutmeg up to that of a small hen's egg. It was evident from their situation that they must have been brought down by the rain, and that their great deposit must be sought for in the cliff."—*Ibid.* p. 453. This was in the vicinity of the Dead Sea.

Deut. xxxii. 32. *Their vine is of the vine of Sodom.*—Amongst the various opinions and conjectures which have been formed on this subject, the following statement is highly deserving of consideration: "We were here (at Kerek) surprised to see for the first time the Oskar plant grow to the stature of a tree, its trunk measuring, in many instances, two feet or more in circumference, and the boughs at least fifteen feet in height, a size which far exceeded any we saw in Nubia:



the fruit also was larger, and in greater quantity. There is very little doubt of this being the fruit of the Dead Sea so often noticed by the ancients, as appearing juicy and delicious to the eye, while within it is hollow, or filled with something grating and disagreeable in the mouth. The natives make use of the filaments, which are inclosed in the fruit, and which somewhat resemble the down of a thistle, as a stuffing for their cushions; and they likewise twist them, like their rope, into matches for their guns, which, they assured us, required no application of sulphur to render them combustible."—*Ibid.* p. 450.

Joshua xv. 6. *And the border went up to the stone of Bohan.*—"On the left bank stands a stone, about ten feet high, four feet wide at the base in its broadest part, and not more than one foot at the narrowest: it has been set up on end by art, being placed contrary to the natural direction of the strata, and at right angles to the stream, very near the bank. We supposed it to be one of those ancient boundstones, of which we read so frequently in Scripture. Across the stream, but at a greater distance from its channel, is another similar stone, bearing obliquely on the path, its broad side parallel to the stream. There are no signs of sculpture on them, nor is there any appearance of their having ever been wrought with the tool."—*Ibid.* p. 463.

Judges v. 25. *She brought forth butter in a lordly dish.*—The Eastern people live in a great measure on the produce of their fields and flocks. The hospitality with which they entertain strangers is generally of the same kind. "Sometimes we had melted butter, and bread baked on an iron plate, in the form of a pancake to dip in it. The staple of the Arab's food, however, is leban and bread. The milk was usually presented in a wooden bowl, and the liquid butter in an earthen-ware dish. The party, being seated round, dipped their bread in, endeavouring

to make it imbibe as much as possible. The Arabs were very expert at this, pinching the thin cake in such a form as to make a sort of spoon of it."—*Ibid.* p. 481.

1 Sam. xxvi. 7. *And behold, Saul lay sleeping within the trench, and his spear stuck in the ground.*—"Our party was continually gaining strength by armed persons dropping in from various directions until night. The reinforcements were distributed amongst the different tents, and rations were refused to such as had not brought guns or spears. The camp now began to assume a very warlike appearance: the spears stuck in the sand, the saddled horses before the tents, with the arms hanging up within, altogether had an imposing effect."—*Ibid.* p. 395.

1 Kings iii. 3. *He sacrificed and burned incense in high places.*—There is in this same valley another rude work, that may be referred to a remote period: it is higher up by perhaps a quarter of a mile than the two bound stones. A knoll of very moderate height rises detached, near the centre of the valley, upon the right bank of the rivulet. On its summit are the remains of a very large quadrangular platform, constructed of rude stones, laid together without cement. It is possible that this may be one of the altars of the high places. It is still a place in some measure consecrated.—There is a tomb at the top with paltry Bedouin votive offerings hanging about it."—*Ibid.* p. 463.

Esther ix. 19. *Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.*—"We found the meat both savoury and tender, being part of the hump (of a camel,) which is considered the best: there was little fat, and the grain was remarkably coarse; however, we made a hearty breakfast. The feast was conducted with much order and

decorum : the sheikhs fed apart in a double row, with several immense platters placed at equal distances between them ; and a rope line was drawn round to keep the people from pressing in. Narsah was at the head of the row, with a small select circle ; amongst whom we were called after we had breakfasted, he having perceived us amongst the spectators. When the sheikhs had finished, the people were regaled with the remains ; independent of which, portions were distributed to the different tents of the camp, which consisted of about two hundred : this latter arrangement was for the women and children. We believe that several camels were cooked, from the immense quantities of meat we saw.”—*Ibid.* p. 265.

Job xxiv. 5. *The wilderness yieldeth food for them and for their children.*—“These people having few wants are unacquainted with many cares, and are thus ignorant of the greater part of the troubles and difficulties which are experienced in more civilized society. Every Arab, having a tent of his own, is thus possessed of a freehold, which has nothing to do with either rents or taxes ; and the shrubs of the wilderness serve him spontaneously both with food for his flocks and fuel for his fires.”—*Ibid.* p. 279.

Psalm ii. 12. *Kiss the Son, lest he be angry.*—This may be designed either as an act of homage or a token of reconciliation. It was frequently done in both cases. Of the latter, the following extract furnishes us with an instance :—“While we were deliberating on this subject, we saw a great cavalcade entering our camp from the southward. There were many lances and mounted Arabs ; and we observed that there were some amongst the horsemen who wore richer turbans, more gaudy colours, than is usual amongst Bedouins or peasants. As the procession advanced, several of Abou Raschid’s Arabs went out, and led the horses of the chiefs by the

bridles into the camp. The whole procession alighted at the tent of our chief, and kissed his turban : this was the signal of pacification. Peace was immediately proclaimed throughout the camp, and notice was given that the men bearing arms who had come from a distance, many of whom had dropped in that very morning, were to return to their respective homes.”—*Ibid.* p. 400.

Psalm lxxx. 13. *The boar out of the woods doth waste it.*—“Towards noon we passed a valley, grubbed up in all directions, in furrows, by the wild boars : the soil had all the appearance of having been literally ploughed up.”—*Ibid.* p. 275.

Isaiah v. 1, 2. *A vineyard in a very fruitful hill ; and he built a tower in the midst of it.*—“We now ascended considerably ; and, passing between numerous vineyards, with a watch-tower on each, some of which appeared to be antique, we reached Hebron at dusk.”—*Ibid.* p. 342.

To these illustrations of the canonical books of the Old Testament, it may be worth while to add the following illustration of a passage in the Apocrypha : 1 Mac. xiii. 28. *Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.*—Amongst some interesting particulars which are given in describing the tombs at Petra, it is stated, that immediately over one front “is another of almost equal extent, but so wholly distinct from it, that even the centres do not correspond : the door-way has the same ornaments. The rest of the body of the design is no more than a plain front, without any other decoration than a single moulding. Upon this are set, in a recess, four tall and taper pyramids. Their effect is singular and surprising, but combining too little with the rest of the elevation to be good. Our attention was the more attracted by this monument, as it presents, perhaps, the only existing example of pyramids

so applied ; though we read of them as placed in a similar manner on the summit of the tomb of the Macabees, and of the Queen of Adiabene, both in the neighbouring province of Palestine.”—*Ibid.* p. 460.

Luke xi. 5—8. *And he said unto them, Which of you shall have a friend, and shall go unto him at midnight? &c.*—In these words the common rites of hospitality are generally recognised, and supposed to be acted upon, though not in so prompt and free a manner as was usual. In the following extract a remarkable conformity to them is presented to our view. “On two occasions we arrived at a camp late at night, and, halting before a tent, found the owner, with his wife and children, having arranged their carpets, &c. for the night, had just retired to rest ; when it was astonishing to see the good humour with which they all arose again, and kindled a fire, the wife commencing to knead the dough, and prepare our supper,—our Arabs making no apology, but taking all as a matter of course, though the nights were bitterly cold.”—*Ibid.* p. 278.

Luke xiii. 19. *It is like a grain of mustard seed, which a man took and cast into his garden ; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it.*—In the vicinity of the Dead Sea there was one curious tree, which we observed in great plenty, and which bore a fruit in bunches, resembling in appearance the currant, with the colour of the plum : it has a pleasant, though strong aromatic taste, exactly resembling mustard, and, if taken in any quantity, produces a similar irritability in the nose and eyes to that which is caused by taking mustard. The leaves of this tree have the same pungent flavour as the fruit, though not so strong. We think it probable that this is the tree our Saviour alluded to in the parable of the mustard seed, and not the mustard plant which we have in the north : for although, in our journey from

Byzan to Adjeloun, we met with the mustard-plant growing wild, as high as our horses heads ; still, being an annual, it did not deserve the appellation of a tree : whereas the other is really such, and birds might easily, and actually do, take shelter under its shadow.”—*Ibid.* p. 354.

John vi. 1. *The sea of Tiberias.*—“About eight o’clock we reached Tiberias, having travelled about two hours along the side of the lake ; we had occasion to observe that more pains appeared to have been taken to construct the road where it was very rocky, than in most parts of Syria which we had visited. The modern town of Tiberias is very small : it stands close to the lake of Gennesaret, and is walled round with towers at equal distances. At the northern extremity of the ruins are the remains of the ancient town, which are discernible by means of the walls and other ruined buildings, as well as by fragments of columns, some of which are of beautiful red granite. South of the town are the famous hot-baths of Tiberias ; they consist of three springs of mineral water. We had no thermometer, but we found the water too hot to admit of the hand being kept in it for more than fifty seconds. We endeavoured to boil an egg, but without success, even out of the shell. Over the spring is a Turkish bath, close to the lake’s side, which is much resorted to, particularly by the Jews, who have a great veneration also for a Roman sepulchre, which is excavated in the cliff near the spot, and which they take to be the tomb of Jacob. Beyond the baths, a walk runs from the lake to the mountain’s side, which rather perplexed us when we were taking the measures of the ancient walls of Tiberias : but it has since appeared evident that the walls did not extend so far to the south, and that this was the fortification of Vespasian’s camp, as appears from Josephus (*Jewish Wars*, b. iii. c. 10. § 1), who places it in this position. The lake Tiberias



is a fine sheet of water, but the land about it has no striking features, and the scenery is altogether devoid of character. It is remarkable that there is not a single boat of any description on the lake at present; and the fish are caught with casting nets from the beach, a method which must yield a very small quantity compared to what they would get with boats. It was on this lake that the miraculous draught of fishes took place. (John xxi. 6.)"—*Ibid.* p. 294.

Acts ix. 2. *Damascus*.—"Leaving this plain, we again entered a hilly country; when, arriving at the brow of a descent, the extensive and beautiful plain of Damascus opened on our view, with the town surrounded by woods, amidst which were several villages. The land was highly cultivated; to the eastward the plain extends as far as the eye can reach; in other directions it is bounded by hills, with Lebanon very conspicuous above them all. In about two hours we had descended into the plain, and in five more arrived at the convent of the Terra Sancta in Damascus. The last three hours the road was extremely beautiful, passing through rich olive groves and gardens, generally inclosed by walls of sunburnt brick, and surrounded and irrigated by streams of water, partly natural and partly conducted by art.—Our time has been occupied in writing our letters, and in visiting different parts of the towns, such as the place of the vision of St. Paul outside the eastern gate; the place where he was let down the wall in a basket; the house of Ananias, the street called Straight; all alluded to in Acts, ch. ix."—*Ibid.* p. 282.

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*To the Editor of the Christian Observer.*

In the last Number of your valuable publication, a letter appears which contains very incorrect and exceptionable views of a portion of the

American Episcopal clergy, whom the writer accuses of being indifferent or opposed to Evangelical doctrine. To prove the extreme inaccuracy and looseness with which this writer expresses himself, I need only cite the passage where he speaks of "the *infinite* distance between all outward things, all ordinances, *sacraments*, ceremonies; and that inward and spiritual grace, whereby the recipient dies unto sin and lives unto righteousness." Is it possible, Mr. Editor, that the writer of this letter can be a "distinguished" minister of the Episcopal Church; and "preacher" of the "vital doctrines" taught in her Articles and Liturgy, who thus unhesitatingly and decisively opposes both? "An *infinite* distance between all sacraments, and the inward and spiritual grace!" Did not the catechism of his church teach him in his childhood, if in his childhood he learnt it, that a "*sacrament* is.....a *mean* whereby we receive" (without doubt *only* when possessing the proper qualifications) "the *inward* and *spiritual* grace, and a pledge to assure us thereof." Is it for maintaining this doctrine, which pervades the Liturgy and Articles and Homilies of the Church, that the clergy to whom he alludes are stigmatised as formalists? They may insist as faithfully and zealously as this "distinguished preacher," who aspires to be "truly evangelical," on the fundamental doctrine of salvation from the guilt and dominion of sin only through the all-sufficient merits and all-powerful grace of a Divine Redeemer; but, because they also maintain that "the Church," the divinely constituted body and spouse of Christ," as in the Ordination Service this clergyman was taught to consider her, is the mean and pledge, in her ministry and sacraments, whereby these merits are applied to the soul of the penitent believer, and this grace assured and conveyed to him, they are denounced as distinguished only for "a kind

of blind and idolatrous attachment to what may be called the beautiful stones and regular architecture of our Zion," the "*clothing*, which is of wrought gold; indifferent to the "glory which is *within*;" and the right hand of fellowship is denied them by their "Evangelical brethren." There is only one mode by which they can meet these denunciations. Let them cease to insist on the necessity of "such as would be saved" being "added to the church;" let them depart from their ordination vows, by mutilating the Liturgy to which they solemnly promised to conform; Let them, on certain occasions of social worship, discard this Liturgy altogether, and use only extempore devotions, in violation of a canon of their church, which prescribes, that "before all sermons and lectures the Book of Common prayer shall be used;" and the great offence will cease.

Again: your correspondent insinuates, that the class of clergy whom he stigmatizes are indifferent to missionary exertions. And yet he could not have been a stranger to the fact, that, in the diocese of New York, whose bishop he has named among those who fall under his censure, there are and have been more missionaries employed than in all the dioceses of the United States put together; and more money contributed for the purpose of "gathering worshippers to her altars from the streets, highways, and hedges."

Still further: he criminales "bishop Hobart" as "opposed to the distribution of the Bible without the Prayer-book." This charge is not true. For bishop Hobart has again and again averred, and put it in print, "Give the Bible where the Prayer-book will not be received, and both where they will be accepted." The real offence of this bishop is, that, believing his church to profess the "faith once delivered to the saints," and the ministry which is "called of God, as was Aaron," and a Liturgy which is the best comment upon the Scriptures, and digest of

their evangelical truths, he exhorts, in the course of his official duty, the clergy and the people entrusted to his charge, to unite with those societies *only* for propagating the Gospel, whether by the distribution of Bibles, Prayer-books, or religious Tracts, or by missionaries, which are under the controul and discretion of their own church.

Once more: your correspondent finds fault with a portion of his brethren for their opinions concerning *regeneration*. They hold no other opinions on this subject than those which are professed, Mr. Editor, by your own excellent *Bishop of Gloucester*. With him, they are strenuous advocates for the indispensable necessity of the *renovation* of the soul by the Holy Ghost; of the death unto sin, and new birth unto righteousness, by the quickening and sanctifying power of Divine grace. But, with him, as in his First Charge to his clergy, and, as they think, in accordance with the Scriptures, with the primitive fathers, and with the Articles and Liturgy and offices of the church, they would restrict the term *regeneration* to baptism, whereby we are translated into "a state of salvation," and become entitled, on the conditions of repentance, and faith, and renewed obedience, to the blessings of the Gospel covenant; and in which sacrament, they conceive, grace is given to enable the recipient to work out his salvation, but which will increase his condemnation if he fail to do so.

Allow me, Mr. Editor, one more remark. Your correspondent introduces the name of "William Jay, Esq. of New York, son of the venerable President of the American Bible Society," as having "excited the gratitude of all the lovers of this blessed cause [the cause of the Bible Society,] in a late Letter to Bishop Hobart." It is necessary, in justice to this prelate, to state, that whatever may be the gratitude of others to this gentleman for his efforts to misrepresent the princi-

ples\*, and to denounce the policy of his diocesan, no such emotion is cherished towards him by the Episcopalians of the diocese of New York. And, with a view to prevent erroneous impressions, you are requested to insert the annexed resolution, passed since the publication of the Letter in question, and since bishop Hobart's departure for England, at a meeting of the most numerous convention of the clergy and lay deputies from the congregations of the State of New York that has at any time assembled.

"Extract from the Journal of the Thirty-seventh Convention of the Diocese of New York, held October, 1823.

"Whereas the absence of the Right Reverend the Bishop of this diocese from this Convention is owing to his having undertaken a voyage to Europe, in consequence of the declining state of his health; and whereas the members of this Convention, actuated alike by strong feelings of personal respect and affection, and by a high sense of the benefits which have accrued to our church at large, and to this diocese in particular, from the frequent exertion of his talents in the elucidation and defence of the distinctive principles of our communion; from his uniform fidelity and unwearied activity in the several functions of his important station in the church; and especially from the disinterestedness, zeal, and assiduity with which he has ever guarded the interests, and promoted the prosperity of this diocese, and engaged in all the duties devolving on him as its Apostolic head, feel themselves called on to unite theirs to the many expressions of lively concern which his departure has occasioned. Therefore,

"Resolved unanimously, That

"We have not thought ourselves authorized to modify this expression, without our correspondent's consent; but justice to Mr. Jay requires us to state, that, from what we have heard of that gentleman's character, he is incapable of wilful misrepresentation.

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this Convention feels a deep solicitude for the full recovery and permanent re-establishment of the health of the bishop of the diocese; his safety and enjoyment while abroad, and his happy return; and that to this end, its members will offer, and do hereby call on their brethren of the church to offer, humble and hearty prayers to the Father of mercies, through the merits of his Son Jesus Christ, that he will be pleased to bless, preserve, and keep our beloved and Right Reverend father; to grant him an entire re-establishment of health, and a safe return to his diocese, his family, and his friends; and to bless us with a renewal and long continuance of his valuable services and counsels."

AN AMERICAN EPISCOPALIAN.

\* \* \* We have thought it due to bishop Hobart to insert the foregoing letter which comes to us from a respectable and authentic quarter; but we must again express our unwillingness to allow our pages to become a vehicle for American controversies; and we trust therefore our correspondents on either side will not think themselves aggrieved if we here close the discussion, which already is more personal than we could wish. Respecting the leading principles of the matters in agitation, and particularly the Bible Society question, our opinion has been again and again repeated, and remains unaltered: we see no reason, and have no wish, to change it; but, with regard to the local bearings of these discussions, we are too far distant from the scene to be qualified for the office of umpires, even if such disputes were more to our taste than they are; and we must therefore decline the task which several of our Transatlantic friends have wished us to undertake, of reviewing various pamphlets which have lately appeared in the United States on points of religious controversy.—With regard to the Bible Society question, we will only express our deep regret that *any* of the litigants



should have followed the evil example exhibited in some quarters in our own country, of mixing up the question with unnecessary personalities—not to use a harsher term. These are not the weapons of Christian warfare; and we had hoped that good men of all parties had begun to consign them to merited rust and oblivion.

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FAMILY SERMONS.—No. CLXXX.

LUKE xxiv. 32.—*And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?*

THE scene to which these words allude took place on the evening of one of the most memorable days that ever dawned upon our guilty world; a day, the celebration of which has even superseded that day of sacred repose on which God rested from the works of creation, and has given rise to the Christian Sabbath, on which the Lord of life and glory, late an expiring victim on the cross of Calvary, burst the barriers of the tomb, and completed on our behalf his triumph over the powers of darkness and the grave. How many stupendous and affecting incidents were crowded together in the short circuit of that day! With its earliest dawn, we witness an angelic messenger, his countenance like lightning, and his raiment white as snow, dismissed from heaven to roll away the stone that would vainly bind down the rising Saviour of the world. The earthquake announces his presence, and the Roman warrior flees in terror from his glance. Yet to that spot, a spot to the unbelieving full of fearful mystery, but to the faithful disciple the scene of victory and joy, we behold hastening a company of females, with spices to embalm the earthly remains of their Redeemer, and to mingle their tears and adorations at his tomb. On that auspicious morn, Mary Magdalene, first beheld her risen

Saviour; to her companions shortly afterwards was afforded the same heavenly manifestation; and next to St. Peter, late so boasting and self-confident, but now bowed down in penitence, overwhelmed with grief, and thirsting to evince his love for the compassionate Redeemer, who had been so deeply "touched with the feeling of his infirmities." The heavenly scene referred to in the text, and followed by the revelation of the Saviour to the assembled body of the disciples, Thomas only being absent, formed a befitting close for the evening of such a day. This scene is briefly described by St. Mark, as follows: "After that, he appeared in another form unto two of them, as they walked and went into the country; and they went and told it unto the residue: neither believed they them;" but St. Luke has largely handed down to us several affecting particulars of the interview. Two of the disciples, he informs us, deeply disappointed and dejected at the crucifixion of their beloved Master, were journeying together to a village called Emmaus, engaged in earnest conversation on the afflicting events which they had witnessed. Thus discoursing, the risen Saviour joined their company, and inquired the occasion of their grief. They replied, that the chief priests and rulers had crucified Jesus of Nazareth, a prophet mighty in deed and word before God and all the people, who they trusted should have redeemed Israel; and they related also the intelligence they had received, but did not seem fully to credit, that he was risen from the dead. The Saviour listened to their narration, and then, rebuking their ignorance and unbelief, "began at Moses and all the Prophets, expounding unto them, in all the Scriptures, the things concerning himself." And so interesting, so heavenly, was his discourse, that when he vanished out of their sight, they could not refrain from exclaiming, with mingled admiration and affec-

tion, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

This passage expresses, first, a high degree of religious enjoyment experienced by the two disciples; and, secondly, the cause of that enjoyment.

First, then, we are told of a high degree of religious enjoyment experienced by the two disciples: "Did not our hearts burn within us?" By too many persons a religious life is accounted a life of gloom and despondency, at war with every generous impulse, every social affection, every expansion of the heart or the understanding. But how different is the description given of it in Scripture! There we see every image of peace and enjoyment, of dignity and beauty, connected with the love and the service of God. There we find religion spoken of as the highest wisdom, and the ways of this wisdom described as ways of pleasantness and paths of peace. The affections, so far from being suppressed, are taught to glow with new delights; they are raised above the short-lived vanities of a false and unsatisfactory world, and are fixed upon things above, at the right hand of God. True religion, as represented in Scripture, is not a circle of unwilling or unmeaning duties, performed from the influence of fear or custom, without the homage of the heart. It is not simply being baptized, or attending public worship; it is not a formal reading of the Scriptures, or the offering up of a few heartless prayers; it is not a cold assent to a system of doctrines, however scriptural, or the decent homage of a life purified from the grosser vices. No; it ascends far higher: it includes the exercise of devout and elevated affections; it is "righteousness and peace, and joy in the Holy Ghost." It causes the bosom to glow with love to God and to mankind: it presents to the understanding and to the heart objects which may

well excite the most exalted emotions. Christianity speaks not of terrors only: to all who truly embrace it in heart and life, it breathes the language of faith, and hope, and enjoyment; it points out the blessedness of the man whose iniquity is forgiven, and whose sin is covered; it exhibits that Divine Saviour, whose blood cleanseth from all sin, and in whom we have redemption, according to the riches of his grace; it tells us that in him there is no condemnation; it shews how we may become partakers of his salvation, how we may be justified, and obtain peace with God; it promises support and consolation through life, hope and safety in death, and joys unspeakable throughout eternity. It softens the bitterest afflictions, teaching the sufferer to glory even in tribulations. It shews how we, who were once afar off from God, by wicked works, may receive adoption into his family, and become partakers of a new and heavenly nature, the preparative for a world of everlasting felicity. Surely then, if, like the travellers to Emmaus, we are sincere disciples of Jesus Christ, there is ample reason why our hearts should burn within us during the journey of our earthly pilgrimage, and in the prospect of that heavenly rest which awaiteth the people of God.

There is, then, in true religion, a pure and a solid joy infinitely preferable to those worldly pleasures which are but "like the crackling of thorns under a pot"—momentary and unsubstantial. This spiritual enjoyment is the fruit of heavenly blessings either in possession or in prospect. It is pure in its origin, and purifying in its effects. It refines and elevates the soul, and inclines the will and affections to a cheerful obedience to God's commandments. It springs from faith in the Saviour and operates in love towards him. It is a joy peculiar to the true disciple of Christ; the joy of sin pardoned, God reconciled, conscience at peace, a heart sancti-

fied by the Holy Ghost, sin and death conquered, and the gates of heaven opened for the final reception of the happy spirit. The sacred writers bear continual testimony to the truth and the value of these spiritual enjoyments. Those holy men were not content to revel in the pleasures of sin for a season; they asked for something infinitely better; they aspired towards the recompence of an eternal reward; they were not satisfied that their corn or wine or oil should increase; but their prayer was, "Lord, lift thou up the light of thy countenance upon me;" "As the heart panteth after the water-brooks, so panteth my soul after thee, O God;" "Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee;" "I shall be satisfied when I awake up in thy likeness."

And let us not think that true religion has changed its character. No; it remains substantially the same in every period of time. The same blessings which cheered the servants of God under the ancient dispensation, and which warmed the hearts of Cleopas and his fellow-disciples on the day of the resurrection, continue still equally adapted to console and invigorate the faithful follower of Christ in our own age, and will remain so to the end of time. The defect is not in the word or the promises of God; but in our own hearts, which too often continue cold, thoughtless, and worldly, amidst manifestations of Divine grace and mercy, which might well cause them to burn within us with the most intense glow of affectionate and grateful emotion.

Still, let us ever remember that in the highest enjoyments of true religion there is never any thing enthusiastic or irrational. The disciples in the text had ample cause for the elevated feelings which they expressed. Theirs was not the affected joy of the hypocrite, or the unfounded joy of the self-deceiver, or the boastful confidence of the presumptuous, or the thoughtless mirth

of the unconcerned and ignorant. They had found a solid basis for their hopes; the word of God had been unfolded to them; their hearts had been opened to receive it; they had learned the way of salvation through a crucified Saviour; they had embraced this salvation; they had enjoyed communion with its Divine Author, and had heard from his own lips the gracious words which he spake. They rejoiced, therefore,—and, oh, how worthy a cause of rejoicing!—in hope of the glory of God. Their expectation, that "this was he who should have redeemed Israel," was fulfilled in a far higher sense than that of a temporal deliverance; they had found that spiritual Deliverer, of whom Moses and the Prophets did write; and their hearts glowed with sacred fervour while he expounded unto them, in all the Scriptures, the things concerning himself.

These reflections introduce to our notice the second head of instruction to be gathered from the text; namely, *the cause* of that religious enjoyment experienced by the two disciples. When our Lord first accosted them he perceived that they were sad; and, as respected worldly and ambitious views, there was nothing in his discourse to remove that sadness. Far from leading them to look for the rewards of a temporal kingdom, or the national deliverance of their country from the foreign yoke that oppressed it, he plainly shewed them that the kingdom of the promised Messiah was not of this world; that, on the contrary, it was necessary for the accomplishment of prophecy, and for the unfolding of the plan of human redemption, that he should suffer the pains, indignities, and cruel death, which had so greatly grieved and perplexed them. Through these he was to enter into his glory; not the worldly glory which the Jews in general, and probably these disciples among others, fondly thought would accompany his earthly career; but



that Divine glory which he possessed with the Father before all worlds, and which was now to assume new rays of majesty from the completion of his great work of human redemption.

If then no worldly hopes or prospects were held out to them; if, on the contrary, whatever lingering expectations of this nature might have remained in their minds were utterly banished by this discourse, what was it that caused their sudden transition from sadness to joy? what was it that, in the midst of their grief, caused their hearts to burn within them? It was *the presence*, and *the instructions* of their Saviour: He talked with them by the way, and opened unto them the Scriptures. Their perplexity had originated partly in their ignorance, and partly in their want of faith, concerning the plan of salvation so plainly foretold in the Old Testament, and now fulfilled by the death and resurrection of Jesus Christ; as is shewn by the words in which our Lord addressed them: "O fools, and slow of heart to believe all that the Prophets have spoken." To remove, therefore, this perplexity, he enlightens their spiritual understanding, and increases their faith. They had read the Scriptures, but had not understood them. He eases their anguish by explaining to them the mysteries of Divine Providence, as unfolded in the revealed word of God; he teaches them the doctrine of the atonement through the blood of a crucified Saviour; he expounds all that related to himself; he was the Seed of the woman bruising the serpent's head; he was to reign spiritually over the house of Jacob for ever and ever, and of his kingdom there was to be no end: in the accomplishment of his great undertaking he was to assume human nature; he was to be wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was to be upon him, and by his stripes we were to be healed; he was to be numbered with the transgressors,

and, having made an expiation for sin, was to rise again, his body not seeing corruption. These things he explained, and their hearts burned within them while he spoke. He comforted them by his presence; and he instructed them by his discourse. The joy they experienced was not vain or enthusiastic: it sprang from an adequate cause; from a knowledge of a Redeemer, and faith in him; and this knowledge was increased, and this faith was enlivened, by communion with the Divine Author of both: "He talked with them by the way;" he impressed upon their hearts the truths admitted into their understandings; he increased their love and joy and gratitude, while he enlightened and convinced their judgment. Their religion was not merely a lively sensation of joy; neither was it merely a cold dictate of the understanding; it was the union of all the powers of the heart and mind; their reason was convinced and their affections were excited.

And why, let us ask, is it that we who call ourselves disciples of the same Divine Master, do not find our hearts glowing with something of the same holy delight, that warmed the bosoms of these devout travellers? It is not that we are destitute of the sacred instructions which they received; for we have in the Old Testament the very same revelation which they enjoyed, and in the New we have superadded an exposition of the Old dictated by Divine inspiration, and comprising, in all probability, a far more detailed account of what related to Christ, than was unfolded in the course of this single conversation on the evening of the resurrection. Nor is it that we are deprived of the means of spiritual communion with the same Saviour; for "truly our fellowship is with the Father and with the Son; our Lord's own discourses are recorded for our benefit; and his Holy Spirit is promised to guide us into truth; we can have access to him in prayer and devout

meditation, and in the commemorative symbols of his body broken, and his blood shed, for our transgressions. He waits to reveal himself to us spiritually as we journey on the pilgrimage of life; and to fill our hearts with joy and peace in believing. Whence then arises the defect? It is in ourselves. We are not, like those two disciples, making the things that belong to our eternal peace the subject of our earnest inquiry. We are not, like them, eager to receive, and to treasure up the instructions of the Saviour. We are not like them anxious to retain his presence: we do not prefer Him to every other guest. Our hearts go after our idols; sin, and self, and the world engross our affections; the concerns of eternity are not our highest object, the service of God is not our greatest delight. Our religion is cold or superficial; perhaps hypocritical and insincere. Our life is not consistent with our professions: we call ourselves Christians, but are not true followers of Christ. We feel not the burden of our sins to be intolerable; we are not seeking deliverance from their power, or pardon from their guilt. Hence we hear with formal indifference truths which, rightly received, would cause our hearts to glow with thankfulness and admiration. Had the whole of the conversation which has rendered for ever memorable the obscure village of Emmaus been recorded, it would, in such a frame of mind, have appeared utterly uninteresting. Indeed, we have read or heard the substance of this conversation almost times without number, in every part of God's word, and in the discourses of his ministers; but when did themes like these cause our hearts to burn within us? Truly, then, there is a grievous defect in the state of our understanding and affections; and, if so, let us begin honestly to examine into the true cause of our religious indifference. Let us also diligently use the means appointed by God for enlightening the judgment and influencing the heart. Let

us read his word; let us humbly pray for the instructions of his Holy Spirit; let us meditate on what we read, and mix faith and love with our meditations; let us aim to practise what we know, and endeavour daily to increase our knowledge; let us strive to live a life of faith upon the Son of God, trusting in his sacrifice for pardon, following his blessed example walking in the light of his countenance, and gratefully hoping to be with Him for ever in heaven. Then will our religion be infinitely more than a name or form; then will our hearts often burn within us by the way; and, even in our deepest depressions, we shall have a source of hope and satisfaction which no earthly enjoyments can bestow.

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*To the Editor of the Christian Observer.*

YOUR correspondent, "A Scriptural Loyalist," has certainly established the anachronism in the application of Rom. xiii. 1—7, which he has pointed out in your Number for September: and the argument *a fortiori*, must consequently be deemed false. But that anachronism does not lower the duty of obedience to rulers and magistrates, especially when the *circumstances* are weighed under which passages of a similar import were written. Of these passages it may suffice to mention two; namely, first, Titus iii. 1, which St. Paul wrote in the year sixty-four, in the very worst part of Nero's reign, and between his first and second imprisonments at Rome; and, secondly, 1 Peter ii. 13—17, which St. Peter is reckoned to have written in the same year sixty-four, and, what is more to the point, from Rome: where, on the very spot, he was every day hearing of and beholding the atrocities of the abandoned emperor Nero; and where he himself was every day in jeopardy of his life, which was at length sacrificed by that monster of cruelty. Both the above passages were written in the very year that multitudes

of Christians, (and we know how dear the church of God was to the Apostles,) fell victims to the persecution raised by Nero to avert from himself the odium of setting fire to

the imperial city. The doctrine it were superfluous to discuss: it is enough to state facts, which may safely be left to speak for themselves.

A TRUE PATRIOT.

### Miscellaneous.

#### NEGRO SLAVERY.—No. IV.

REV. G. W. BRIDGES ON THE EFFECTS OF MANUMISSION.

THE conclusion to which we came, in our last paper, respecting the favourable effects of manumission on the character and habits of the slaves, has been disputed by a clergyman of Jamaica, the Rev. G. W. Bridges, the rector of Manchester parish, who has lately published a pamphlet on the subject, entitled "*A Voice from Jamaica*, in reply to W. Wilberforce, Esq." This Christian minister takes great pains to convince his readers of the unparalleled blessings of West-Indian slavery, as compared with the evils of liberty. In the prosecution of this humane and honorable task, he introduces the following observations:—

"Want is unknown to the slaves in these isles; while the toils of the British labourer, the sweat of whose care-worn brow has hardly gained a scanty subsistence for his craving children, too often terminate in the long-dreaded horrors of the parish poor-house. It is the free Negro and Coloured population of these colonies—that slothful race, living without labour or means; dependent alone upon the spontaneous production of a grateful soil; and, in its worst features, resembling the English husbandmen—which merit your commiseration and should elicit your sympathy. Their habits of life are such, that while the slave

is protected, and his necessities administered to in age or incapacity, they are exposed, under such circumstances, and without resource, to all the want and misery which close a life of unrestrained indolence, apathy, and vice."—*Voice from Jamaica*, p. 39.

The misrepresentations of this writer on the subject of the marriage of slaves in Jamaica have been fully exposed in other publications\*.

\* Addressing Mr. Wilberforce, Mr. Bridges observes—"In p. 17, of your Appeal, you confidently make an assertion, which it happily falls peculiarly within my province to reply to, upon the authority of that character beneath which I claim credit for my affirmations. You state, that 'no attempts have been made to introduce among them (the Negro slaves) the Christian institution of marriage.' Now, sir, this I positively contradict, by stating that I have myself married one hundred and eighty-seven couples of Negro slaves, in my own parish, within the last two years, all of whom were encouraged by their owners to marry; and that the anxious wish at present expressed by them to bind themselves by this sacred institution, we hail as one of the first fruits of the dispensation of Christian principles. In another parish, St. Thomas in the East, I have reason to know that there have been three times that number married during the incumbency of the present rector, Mr. Trew; and, though not speaking from numerical information, I can safely affirm, that the labours of the clergy in the remaining nineteen parishes have been equally active, and doubtless crowned with the same success." p. 22.

Such is the imposing statement of the Rev. Mr. Bridges. It ill agrees, however, with the official returns on this subject,



Our object at present is to shew that the statements contained in the

above extract are still less entitled to confidence. He there tells us,

which have been received from Jamaica.

On the 14th of last May there were laid on the table of the House of Commons returns from Jamaica, which have been printed by order of the House. These returns are contained in a despatch of the Governor, the Duke of Manchester, dated 17th March, 1823. One of them is entitled "A Return of the Number of Marriages legally solemnized between Slaves, and also between free Black or Coloured People, since the 1st of January, 1808, distinguishing each year. On looking into the return for the parish of Manchester, (p. 130), we find that, from 1808 to 1819 inclusive, not a single marriage is recorded as having taken place in that parish. In 1820, *five* marriages are stated to have taken place; and in 1821, *three*, but in 1822 *none*. So that, in the parish of Manchester, during fourteen entire years, eight marriages only, according to the official accounts, had been solemnized. Mr. Bridges, however, says, that within the last *two* years he had married 187 couple. Now, as only three of these had been married in the two years preceding March, 1823, (the date of the returns), the remaining 184 must have been married between that period and the transmission of Mr. Bridges's "Voice" to this country. What can have given birth to this new and ardent zeal for the extension of marriages? Was it owing to the suggestion of Mr. Wilberforce's pamphlet, which had just then made its appearance in Jamaica? and were these 184 marriages so suddenly got up and celebrated in order to furnish a convenient practical refutation of his statements? This very singular circumstance requires, of course, some explanation.

We perceive that the Rev. Mr. Bridges before he was removed to the parish of Manchester, had been rector of St. Dorothy's. The return of marriages of slaves in that parish is as follows:—1808 to 1819 none; and only one in each of the succeeding three years.

There are several other parishes in which, notwithstanding Mr. Bridges commendation of their zeal and activity in promoting the marriages of slaves, the incumbent contrary to his hope, seem to have been, unhappily, very unsuccessful.

In St. John's parish there has been one marriage in fourteen years; in St. Thomas's in the Vale, none; in Vere, one; in Clarendon, two; in St. Ann's, none; in St. Elizabeth's, none; in St. James's, two; in Hanover, none; in Falmouth, one; in Port Royal, two; and from the parishes of St. Catherine

and Westmorland there are no returns at all. Besides this, the parish of St. George exhibits the number of 47 marriages of slaves in fourteen years; St. Mary's, 36; Portland, 27; St. David's, 102; St. Andrew's, 405; St. Thomas's in the East, 1,612; and Kingston, 1,643. But here it is impossible not to remark, that it is only in those parishes of the island where there are establishments of Wesleyan Methodist Missionaries that marriages take place even to this small extent: we say small extent, because it is to be recollected, that the average slave population of each of these parishes is upwards of 16,000.

The circumstance, that of 3,596 marriages, said to have taken place in Jamaica in fourteen years, 3,467 were celebrated in the four last mentioned parishes, where the Methodists have established themselves, unavoidably leads to a suspicion that many of the marriages here enumerated as legal marriages, may refer to those domestic engagements which the Methodist Missionaries oblige their converts to contract when they enter into their society. It is not easy in any other way to account for the remarkable difference in the returns from those parishes, as compared with the rest of the island. Now, it is well known, that such engagements are in no way legally binding on the parties. They are admitted, by the Methodists themselves, not to be so. And even with respect to the 187 marriages which Mr. Bridges states himself to have solemnized within the preceding two years (184 of which must have been compressed into the little month which preceded the emission of his pamphlet), it would be important to know from him what connubial rights his benediction has conferred. Does it prevent a master from separating a husband and wife, at his pleasure, by sale, or transfer? Does it legally bind the husband to the wife, and the wife to the husband, and give a right of action against the violators of his domestic peace? The fact, we believe, will be found to be, that it confers, in the present state of the slave laws of the West Indies, no rights of any kind, and that it is a marriage only in name.

Such is the clear inference to be deduced from a careful inspection of the whole of the returns lately made to the House of Commons from the West-India Colonies on this subject, and ordered to be printed on the 4th of March last. The return of marriages of slaves from all the colonies, excepting Jamaica and Trinidad, is *nil*. In Trinidad, three are returned to have taken place in fourteen years. And,

that the free Black and Coloured population of Jamaica—amount-

ing in number to upwards of 30,000, and many of whom, as we

lest we should be in doubt as to the real state of the case, this return of *nil* is accompanied by several very ingenious explanations.

The Rev. Mr. Nash, of Grenada, writes thus: "The legal solemnization of marriage between slaves is a thing unheard of." And then he gives his reasons for thinking that they do better not to marry: "Their affection for each other," he says, "if affection it can be called, is capricious and short-lived; restraint would hasten its extinction; and unity without harmony is mutual torment."—See the papers, p. 14.

The Rev. Mr. Macmahon, during a ministry of thirty-seven years, in several islands, never heard of such a thing as the marriage of slaves. (p. 15.)

The clergymen of Antigua, Demerara, and the Bahamas, write in a similar strain. Nay, one of them, the Rev. Mr. Harman, distinctly affirms that there is no such thing as a marriage of slaves recorded in Antigua; such marriages "having been invariably considered as illegal." (p. 51.)

After this statement, we think it will be allowed that Mr. Wilberforce did not greatly misrepresent the real state of things in the West Indies, when he affirmed the absence of the marriage tie among them.

But the exertions of Mr. Bridges have not been confined to the marriages of slaves. "During my residence in the parish," he says, "I have actually baptized 9,413 Negro slaves." Now Mr. Bridges, when he stated this fact, had been only two or three years the rector of the parish of Manchester, in which no church had been erected until after his appointment.

It is a just and striking remark of Mr. Barham, himself a large West India proprietor, that among the slaves "nothing could be easier than to introduce Christianity *in name*; as, for the most insignificant reward, they would universally accept baptism;" but that "it were better they should remain as they are, than that a people whose religion, if indeed it can be called such at all, continuing in fact as it is, should be regarded as Christian."—See Mr. Barham's pamphlet.

Sir George Rose, another large West-India proprietor, states, in a pamphlet which he has published, that, with respect to baptism, we ought to put it entirely out of our calculation, where it has not been attended by Christian instruction, and the amendment of the Neophyte. On the largest and best of his estates in Jamaica, his slaves, though they had been baptized, he found to be "UTTERLY without religion, ignorant, disorderly, and dishonest."

Various clerical authorities might be adduced to the same effect.

And yet, in the face of these testimonies what is it, in the case of Mr. Bridges, which we are called to contemplate? He was presented to a parish, the ecclesiastical duties of which he has to perform singly. Besides its population of White and Free Coloured inhabitants, which has hitherto occupied almost exclusively the pastoral care of West-Indian incumbents, it contained about 16,000 slaves. In less than three years he reports, that of these he has actually baptized 9,413. If we assume these 9,413 to have been also actually converted from Paganism to Christianity, or even to have been taught enough of the fundamental truths of the Gospel to understand the engagements into which they entered, we have here a greater miracle than was exhibited on the day of Pentecost. And if they were not converted to Christianity, or if they did not understand the nature of the solemn vow and covenant they were called to make, what a perfect mockery of religion, what a prostitution of the sacred initiatory rite of baptism, is here made the subject of this minister's boast! When he sprinkled them with water, "in the name of the Father, and of the Son, and of the Holy Ghost," and received them "into the congregation of Christ's flock," did he make them promise "to renounce the carnal desires of the flesh;" and "to keep God's holy will and commandments, and to walk in the same all the days of their life?" If he did, he would ask again, whether he was not conscious at the time, that these engagements, with respect to almost all his Neophytes, were words without a meaning? How many of his 9,413 converts were actually living at the time, and have continued since to live, in a state of lawless concubinage, indulging, day by day, without restraint, instead of renouncing, "the carnal desires of the flesh?" Out of 16,000 slaves, by his own account, he had married only 187 couple. In what state were all the rest of those persons living whom he pronounced, on their baptism, to be "regenerate and grafted into the body of Christ's church," and for whom he solemnly gave "thanks to Almighty God," as such—praying too "that they may lead the rest of their life according to this beginning?" Does such a transaction require a comment? Is not this indeed to play the farce of Christianity?—Then, as to keeping God's commandments, what shall we say to the Fourth? Has the Sunday ceased to be the market-day or the day of labour to these

shall shew, are possessed of considerable property—live, most strangely, “WITHOUT LABOUR AND MEANS;” and that “they depend ALONE on the spontaneous productions of a grateful soil.” There is here surely some exaggeration, to say the least, on the part of the Reverend author. They are also, he tells us, a “slothful race,” “exposed, without resource, to all the want and misery which close a life of unrestrained indolence, apathy, and vice.”

But, would it not have been a Christian act in Mr. Bridges, while he was thus stigmatising that part of his flock which consists of free Coloured persons, to have pointed out the causes which had contributed to their degradation and poverty? Was it quite fair towards them, was it fair even to his White parishioners, to pass wholly unnoticed the civil disabilities under which they had long laboured and indeed still continue to labour? Was he aware,—and if he was not, what claim has he to be heard on this subject?—that from the year 1761 until the year 1813, it was the law of Jamaica, with a view expressly to maintain “the distinction requisite and *absolutely necessary* to be kept up in this island between White persons, and Negroes and their issue and offspring,” that all Negroes and Mulattoes, &c. should be incapacitated from purchasing or inheriting any real or personal property, except under the following provisos; namely—

“Provided always that nothing in this act shall extend to any gifts or grants hereafter to be made for any full, valuable, and adequate considerations, really and *bona fide* paid by such Negro, Mulatto, or

other person, not born in lawful wedlock, and being deemed a Mulatto, out of their own proper monies and effects, so as the whole of all such gifts grants, and purchases, from all and every the grantors, given and granted to, and purchased by, such Negro, Mulatto, or other person not born in lawful wedlock, shall not, in the whole, exceed the value of the sum of 2000*l.* in reality.”

“Provided likewise, that it shall and may be lawful for such Negro, &c. to receive and take any lands, Negroes, Mulatto, or other Slaves, cattle, stock, money, or other estate, real, or personal, in this island, so that the value and amount of such land, &c. given, granted, and by all and every the donors and testators, being White persons, exceed not the sum of 2000*l.* in the whole to any one person.”

Until the same year, 1813, it was also unlawful for any free Negro or Person of Colour, even to navigate a vessel owned by himself, plying along the coast of the island for hire.

Until the same year every such person holding or hiring slaves was obliged to engage one or more White persons, serving in the militia, according to the number of his slaves; or to pay certain sums of money, in case the number of such persons should be deficient.

Until the same year no free Negro or Mulatto could supply such deficiency, either for himself or for any other free Negro or Mulatto.

Until the same year no free Negro or Mulatto could be admitted as a witness, in any court of justice, in a cause in which a White person was a party.

baptized Negroes? And when they come really to understand the requisitions of the Christian covenant, the repentance, faith, and new obedience, which our church requires of all adults before they are admitted to baptism, what must they think of the fidelity of their pastor?

In that year, but not till then, the Legislature of Jamaica passed acts relaxing the rigour of these cruel restrictions; abolishing the oppressive regulations with respect to the acquisition of property by purchase or bequest; permitting free



Negroes or Mulattoes to navigate their own vessels ; allowing them to save deficiencies for their own property, or for that of other free Negroes and Mulattoes ; and partially admitting their testimony for or against White persons in courts of justice.

The disabilities, however, under which they still labour are sufficiently numerous. They will be best appreciated by attending to the facts stated in the following series of resolutions adopted at a meeting of Delegates from the free People of Colour of Jamaica, which assembled at Kingston on the 12th May 1823, Mr. A. D. Simpson in the chair, as the basis of a petition to be presented to the Colonial Legislature ; namely—

“ That the People of Colour, in seeking by constitutional means to attain to the exercise of the privileges of citizens, demonstrate, in the value they attach to those rights as British subjects, the devotion which has heretofore animated, and which always will animate them, in supporting the honour and interests of the British Empire.\*

“ That the local Legislature has imposed restraints and disabilities upon the Coloured Population (the pressure of which has only, within a few years, been in any degree ameliorated or relaxed ;) the operation of which disabilities, notwithstanding the recognition of the Mother Country, has totally divested them in the colonies of the character of ‘ free denizens of England.’

“ That in claiming a closer approximation to the immunities of the White inhabitants, they call to recollection the character they have maintained under those restraints ; and they look to the devotion they have always manifested to the inte-

rests of the island, as the fairest pledge of an undoubted fitness to be now relieved from their political disabilities.\*

“ That the laws by which they feel themselves aggrieved and oppressed are :—1. The laws limiting their efforts in life ; the deficiency law, which excludes them from an equal participation with the White inhabitants in the productive labour of the soil, and the enactments which debar them from employment in the public offices of the island. 2. Those which exclude them from exercising the ordinary rights of British subjects—the right of admission on juries, and the right of suffrage of freeholders. 3. The law which requires from them testimonials of baptism and freedom before they be deemed fit evidence in a cause. Lastly, They complain of the non-provision, in many parishes of the island, for the instruction of the uneducated poor of Colour.†

“ That in seeking to obtain the repeal of the laws which thus oppress them, they owe it in justice to themselves to declare, that they are actuated by no tumultuous or

\* The Free Blacks and People of Colour are more numerous than the Whites; and yet it appears from returns made by several parishes in Jamaica, and printed by the House of Commons on the 12th July 1815, that the proportion of criminal convictions of Whites and free Negroes and Mulattoes, was, as twenty-three of the former to seven of the latter. This is a strong fact; and yet, says Bryan Edwards, in their deportment towards the Whites, they are humble, submissive, and unassuming.

† The reality and oppressive nature of these restrictions are candidly admitted by Bryan Edwards. They “ tend to degrade them in their own eyes, and in the eyes of the community ;” “ to make them at once wretched and useless.” “ They have no motives of sufficient energy to engage them either in the service of their country or in profitable labour for their own advantage. Their improvement in knowledge is animated by no encouragement ; their attachment is received without approbation ; and their diligence exerted without reward.” Vol. II. p. 23.

\* “ I am happy,” says Bryan Edwards, speaking of the People of Colour of Jamaica, “ to assert that their fidelity and loyalty have hitherto remained unimpeached and unsuspected.”—*History*, Vol. II. p. 21, 5th edition.

declamatory motives, but are impelled to the measure by a patient review of the hardships of their condition. The operation of the legacy limitation law (repealed in the year 1813) successfully rendered the people of Colour a poor community. Compelled to look to individual exertion alone, they seek those common opportunities of exerting themselves, in obtaining a subsistence, which are to be found in a free access to the advantages of agriculture.\* Circumscribed in their present opportunities, they feel the influence of the existing system in depressing their exertions and demoralizing their habits.

"That, aware how much their general body must be morally bettered by having opened to them employment, derived from a recommendation of intellectual acquirements, they urge the repeal of those statutes which exclude them from being employed in the public offices of the island.†

"That, as a confident reliance in the administration of justice can only be found in an admission to participate in the judgment reposed in juries, they seek for this privilege. As the right of judgment can only be delegated to those of settled habits, and of fixed residence and interest in the soil, no suspicion of undue influence can arise from this concession; the operation of this immunity, by holding up the benefits of education, and of provident habits, must greatly increase the morality of a people.

"That a similar result must take place from a concession of the elective franchise. By rendering the

\* They are debarred even from employment as overseers, book-keepers, &c. on the plantations of White men; because, however respectable and well educated, and though serving in the militia, they are not even now permitted to save what are called deficiencies for such plantations.

† "They are excluded," says Mr. Stewart in his "Past and Present State of Jamaica," "from all offices, civil, military, and ecclesiastical." (p. 322.) They cannot even be constables.

People of Colour partakers in the appointment of individuals to the framing of laws, which bind the lives and properties of themselves and their posterity; by identifying the entire people with the legislative powers of a state, and the acts and ordinances of a government, there must be created a firmer reliance, and a more united effort, in the whole body of the governed.

"That the law requiring, before admission to testimony in courts, the documents of baptism, and those of the right to exercise the immunities of the free, tend only to unnecessary degradation, and to bar the avenues of justice, by suppressing evidence in courts of law, on the part of those who withhold those documents, through an honest shame of unmerited debasement.

"That, aware how much a community must gain in habits of order, and in moral and religious feeling, by a general diffusion of knowledge, they press upon the attention of the legislature the uneducated state of the poor in many parishes of the island.

"That, in calling the attention of the legislature to the disabilities under which the People of Colour labour, they deem it expedient to advert to the policy which, without a commensurate object, has excluded the Coloured natives of the other British West-India possessions from being received as equally entitled to the benefits of the enactments passed in favour of those born in the island of Jamaica;—the concessions of late made by the legislature here to the Coloured People, having totally overlooked their interests in society."

Will it be believed that the framers of these resolutions, passed about the very time when Mr. Bridges must have been writing his book, were the delegates of upwards of 30,000 individuals, living around him in quiet submission even to such iniquitous laws; sustained by their own labour; contributing largely to the expenses of the state, though excluded from its favourable regards;

forming a main part of the colonial militia, the uniform of which they themselves pay for; and whom he nevertheless stigmatizes as slothful and vicious? In as far as they are really obnoxious to this charge, the blame evidently belongs not to them, but to those oppressive laws which have been adverted to, and, in a still greater degree, to the absolute neglect of their moral and religious instruction, of which the colonial government has been guilty; and, above all, to the profligate, debasing, and demoralizing habits which the whites have introduced, and still universally cherish, among their women, to whom we must, in all cases, chiefly look for the formation of manners.

What says Bryan Edwards on this point? "Of their women, such as are young and have tolerable persons, are *universally* maintained by White men of all ranks and conditions as kept mistresses. The fact is too notorious to be concealed or controverted;" and he considers the practice as "a violation of all decency and decorum, and an insult and an injury to society." The degradation to which the Men of Colour are reduced by the colonial institutions, he and Mr. Stewart assign as a reason why these women, uneducated, insensible of the beauty and sanctity of marriage, "ignorant of Christian and moral obligations, threatened by poverty, urged by passion, and encouraged by example," prefer a licentious intercourse with the privileged and dominant White, to marriage with one of their own proscribed caste, with whom, however rich and well-educated, "the lowest White person," Bryan Edwards tells us, "will disdain to associate," and with whom they even hold it "*an abomination to eat bread.*" (vol. ii. p. 23.)

But what, after all has been said that can fairly be said in disparagement of this aggrieved class, is the fact with respect to them? Mr. Stewart tells us, that "in 1788, it was computed that there were 10,000

free People of Colour in the island," but that now, in 1821, "there are upwards of three times that number." He even thinks the number may be set down at 35,000. The number of manumissions in that time may probably have been considerable; but yet, after making all due allowance for these, the increase is prodigious\*, and is the more remarkable when contrasted with the dreadful waste of slave life which has taken place in the same period. And yet Mr. Bridges would fain persuade us that plenty and comfort and industry are the exclusive attributes of slavery; while want and misery and indolence and apathy and vice are the unfailing concomitants of freedom in this singular island. Here we have indeed a most extraordinary reversal of all the known laws of human nature!

Two facts which we are about to state, will serve to place the truth and fairness of Mr. Bridges's representations with respect to the People of Colour in their proper light.

On the 20th May 1812, the clerk of the peace, at Kingston, Thomas L. Ennis, made a return to Parliament of the population of that town, (Papers, printed 12th July 1815.)—His estimate of the White inhabitants is 8000, and of the free Black and Coloured 8000. The number has since, we believe, very considerably increased. But, assuming it to be correct, we have here 8000 Persons of Colour collected within the town of Kingston, the dry and parched soil of which certainly yields no productions of any kind which can be made available to the sustenance of man. How then do these 8000 persons live? Do they too live "without labour or means?" Who has erected for them the handsome dwellings which multitudes of them inhabit? Who supplies their daily food? "The free Negro and

\* A respectable clergyman of Jamaica assured Mr. Stewart, that "he usually had occasion to baptize about fifteen Brown children for one White child." p. 333.



Coloured population of these colonies\* depend ALONE," says this veracious writer, "upon the spontaneous productions of a grateful soil." Now these 8000 Coloured inhabitants of Kingston, forming a third or a fourth of the whole Coloured population of the island, have no "grateful soil" to which they can have recourse. It will be for Mr. Bridges, in his next pamphlet, to explain to us how *they* subsist; and not only how they *subsist*, but how they procure the gay clothing, and defray the expense of the balls and entertainments, in which they are said to indulge; and still more, how they contrive to pay their taxes, for Mr. Ennis seems to have consulted his tax-rolls for their numbers. They must possess admirable faculties indeed, if, living in Kingston, they derive, "without labour or means, from the spontaneous production of the soil" ALONE, the means of defraying all these items of expenditure.

But we have another case to adduce, which is no less in point. Mr. Bridges is doubtless well acquainted with the Maroons of Jamaica. In 1749, Mr. Long tells us, that their number, by actual census, amounted to 660 in all. In 1770, (see Privy-Council Report,) they had increased to 885. In 1782, their number was about 1200. In 1796, the Maroon war broke out, on the termination of which about 600 Maroons were transported from Jamaica to Nova Scotia, and thence to Sierra Leone; yet, in 1810, the number remaining in the island amounted to 893. In 1816, they had increased to 1055, being an increase of 162, or 18 per cent. in six years. In 1821, Mr. Stewart computes their number at 1200.

Now, it is admitted by Bryan Edwards, that no attention had been

paid by the Colonial Legislature, "to the improvement of these ignorant people in civilization and morals." No schools were established, no chapels erected. They remained, in general, "ignorant of our language, and attached to the gloomy superstitions of Africa, with such enthusiastic zeal and reverential ardour, as I think can only be eradicated with their lives\*." "Polygamy" prevailed among them. They were brutal and ferocious in their conduct, and so lost to all sense of propriety, that "the first men among them" would offer "their own daughters" to their White visitors, "with or without their consent, for the purpose of prostitution." (vol. i. p. 541.)

And yet these free Negroes, thus infected with the worst vices of slavery, destitute of all moral culture, left "without resource to all the want and misery which close a life of unrestrained indolence, apathy, and vice," have been rapidly increasing their numbers; while the happy slaves, to whom "want is unknown," (p. 39); who experience, according to Mr. Bridges, none of "the fatigue of the English labourers," (who, notwithstanding all their misery, increase also), doing only a fourth part of their grinding and oppressive task, (pp. 11, 12); who are "protected, and their necessities administered to in age or incapacity," (p. 40); whose life is actually a life not of contentment merely, but of enjoyment;—these thrice-happy slaves have been diminishing with a rapidity which leaves the West-Indian institutions without a parallel in their deathful tendency. The wretched Maroons, abandoned to themselves, have been multiplying their numbers; while the slaves, though blessed with such means and capacities of felicity,

\* Mr. Bridges does not confine his hardy assertions to Jamaica, but extends it to all the colonies. Our last Number contained its authoritative contradiction by the Assembly of Grenada. The case of the other islands would be equally conclusive.

\* And yet these very men, removed to Sierra Leone, have been induced to abandon their superstitions and to embrace Christianity, to renounce their habits of polygamy and licentiousness, and to become peaceable and useful members of civil society.

though protected, watched over, fed, and indulged, with almost more than parental care, have been wasting away at a rate which would finally lead to the extinction of their race. Their numbers in the West Indies, in three years, from 1817 to 1820, have diminished by upwards of 18,000!!!

Let the public judge, from these facts, of the truth and fairness of the statements of this clerical advocate for slavery.

It would be injustice to the clergy generally, not to afford such explanation as we can of the phenomenon of a minister of the Gospel appearing as the advocate of such a cause. It ought to be known, therefore, that Mr. Bridges is himself a proprietor of slaves. In the Royal Gazette of Jamaica, of the 8th to the 15th June, 1822, an advertisement gives notice, that Edward, a creole slave, belonging to the Rev. G. Bridges, of Manchester, was then confined as a runaway in St. Elizabeth's work-house, in which he appears to have lain for about two months.

The statement of this fact seems necessary, in order to afford a clue to the extraordinary sentiments which his pamphlet exhibits. That a man should be so habituated to the sight of slavery, especially if he is himself a master of slaves, as to lose all sense of its repulsive properties, and even to become a genuine admirer of the institution, we can conceive; but that he, being himself a native Englishman, should place this state above that of personal freedom; nay, above that kind of personal freedom, (fenced and guarded and elevated by civil and political rights, and brightened by the cheering light of Christianity,) which exists in Great Britain, is indeed marvellous. The Black and Coloured free, in his tortuous estimation, stand far below the slave; but even the wretched Black and coloured free rise high above the British peasant. "The sweat of his careworn brow hardly gains a scanty

subsistence for his craving children;" and even the debasement and poverty and degradation of the free Negro and Mulatto, these victims of "want and misery, of indolence, apathy, and vice," who "merit our commiseration, and should elicit our sympathy," resemble; only "*in their worst features,*" the hapless lot of "*the English husbandman.*" This is the very climax of effrontery.

But our limits are exhausted; and we must take our leave of Mr. Bridges for the present, intending, on some future occasion, to resume our exposure of some more of his fallacious statements and gross misrepresentations.

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*To the Editor of the Christian Observer.*

IN reply to the inquiry of your correspondent R. H., respecting the employments proper for young children on the day of sacred rest, I shall be obliged by the insertion of the following suggestions.

There can be no question as to the great importance of making the Sabbath a day of instruction, without weariness, to children; and there is undoubtedly some difficulty in selecting a sufficient variety of employments suited to the day, and at the same time interesting to their young minds. In addition to reading the Scriptures, repeating catechisms and hymns (all of which may be rendered pleasing by a variety of questions, arising out of the subjects they contain), children may, from very early years, be trained to attend public worship, and to consider being allowed to do so a pleasure. More than the formation of an invaluable habit would be insured by this early addiction, if parents would familiarly explain to their children the subjects of the sermons they hear, and endeavour to impress them on their memories and their hearts. The discourses delivered by ministers from the pulpit might thus be rendered useful to an inter-

esting part of their flock, whom they are generally obliged to overlook in their more extended ministrations.

It has likewise been found very beneficial to employ children in writing on subjects respecting which they must derive their information from the Scriptures. Children may very soon be brought to practise this with facility, and to find the employment very interesting. The subject should of course be suited to the age and abilities of the child, and cannot at first be too simple. Many advantages unite in this employment; the child's attention is fixed; what he writes in his own language he will not easily forget; and he is led to search for himself the Scriptures,—a habit which cannot commence too early.

With regard to "the prohibition of all the usual plays and amusements of young children" on the Sunday, I should think it right to enforce it as soon as a child can be made to understand the nature of the day, and of the Divine command respecting it. When a child can read, it becomes comparatively easy to fill up his time, and, even before that period, much instruction and amusement may be conveyed to his mind by one ever on the watch for his improvement. I will only add, that these hints have been found practically useful in a family in which the children, though young, look forward with pleasure to the return of that day which they have been taught to consider "the best of all the seven," and in which the exclamation, "What a weariness is it! when will it be over?" was, I am persuaded, never heard.

A PARENT.

*To the Editor of the Christian Observer.*

I do not wonder that R. H. finds it extremely difficult to legislate on the employments of "very young" children on the Sabbath-day. At the age of five or six years various use-

ful and interesting occupations, which need not here be specified, because they are familiar to every pious and discreet parent, begin to offer themselves for adoption; but *before* that age, comparatively little, I fear, can be done, except, as far as possible, to prevent the Sunday habits of the nursery population becoming offensive to the feelings of their elders. But even this "little" is well worth securing: indeed it is of the greatest moment to the future principles and conduct of the child himself, who should from his earliest infancy begin to attach ideas of sanctity to the Sabbath-day. I would not, however, wholly forbid recreations, but would endeavour to turn them to good account. Stories should be told, and little conversations held as usual; but our stories and conversations should be, in some measure, *ad rem*: as, for instance, about a good young man called Joseph, and his unkind brethren; or about a very undutiful young man called the Prodigal Son, who left his father and was glad to come back; with such pithy illustrations, and incidental *religious* remarks as may impress right principles, and awaken heavenly affections. The objects which engross so much of young children's active powers of mind during six days, cannot well be exiled from their imaginations on the seventh; but then these interesting topics should be skilfully and usefully blended with Scripture histories and allusions, of which there is an abundant variety. If pictures must be drawn, they should be pictures from the venerable Family Bible, and *not* "without note or comment;" and this Bible should be sacred to this day, and associated early with it. But after all, whatever is the theory, the effect in practice depends almost entirely on the skill of the administrator. A judicious mother will instinctively know how to accommodate her rules and proceedings to the exigencies of the case as they arise; and will certainly, for *very young* children, prefer even toys to



quarrelling and the fretful irritation of total inaction. I will only add, as a physical hint, that great caution is necessary in the restraints imposed, from the best of motives, upon very young children, that their health, growth, and spirits are not injured by a premature development of the powers of the mind, accompanied by a severe embargo upon the energies of its corporeal companion. As soon as a child is old enough to be taken to church, where he will early find that persons go "to learn to be good," much of the difficulty is over. The preparation, the walk, the sermon, catechisms, religious conversations, little themes, and sundry other useful devices, will now offer themselves in abundance, and the chief caution now is—

NE QUID NIMIS.

*To the Editor of the Christian Observer.*

I SHOULD be much obliged if any of your bibliographical friends could inform me whether a copy of the first edition of Tindal's Testament is now to be found in any public or private library. The remarkable circumstances relative to that translation, are familiar to biblical critics; but for the sake of others they may be briefly recapitulated. Wickliffe was the first Englishman who undertook to render the holy Scriptures into his native tongue; but his translation having become obsolete, William Tindal, with the assistance of John Fry or Fryth, undertook a new version, which he printed without his name in the Low Countries, in 1526. His translation was rather a hasty performance; and no person was more sensible of its deficiencies than himself. He wished to amend its faults in a new edition; but his finances were too scanty for such an undertaking. The popish zeal, however, of Bishop Tonstal furnished him with the means; for, with a view of removing the stumbling block, the bishop privately bought up the

whole impression at his own expense, and burnt it at St. Paul's cross. The purchase-money enabled Tindal to re-publish his work in a more correct form\*. This version was made the basis of the translation afterwards planned by Archbishop Cranmer, who, cutting up a copy into several parts, sent the portions to be corrected by the bishops, and other learned divines, reserving to himself the revisal of the whole.

The copies imported into England of the second and subsequent editions were, by the vigilance of the popish party, as far as possible destroyed. Of the *first* edition, not one, I believe, was known to have survived, till one of Lord Oxford's collectors, it is stated, met with one, which was esteemed so valuable a purchase by his lordship, that he settled 20*l.* a year for life on the person who procured it. It is added that Lord Oxford's library being afterwards purchased by Osborne, a bookseller, at Gray's Inn Gate, this curious book was, through ignorance, marked at fifteen shillings only; at which price Mr. Ames bought it. When Mr. Ames's books were offered to the public in 1760, this book was sold by auction for fourteen guineas and a half. In whose hands is it now? or is any other copy extant? BIBLIOGRAPHICUS.

\* There is a story current, that Sir Thomas More, then chancellor, who concurred zealously in the burning of the New Testament, inquired of a person accused for heresy, whence Tindal procured his pecuniary supplies, and who were his supporters, with a promise of favour in case of an explicit answer. The accused replied, that "it was the Bishop of London who maintained him, by buying up his New Testament." The chancellor, who enjoyed wit, even to the scaffold, laughed, assented, and released the prisoner. The importers and concealers of the New Testament were adjudged by More to be fined at the king's pleasure, and to ride on horseback with their faces to the horse's tail, adorned with placards and copies of the New Testament, and other heretical books, which they were to cast into a bonfire at Cheapside. Such were this, in some respects, eminent man's ideas of toleration; or rather, such were the baneful errors of the age. Who among us, in the present day, can be sufficiently grateful to God for the inestimable privileges we enjoy, of civil and religious freedom?

## Review of New Publications.

*Memoirs of the Life, Writings, and Religious Connexions of John Owen, D. D., Vice Chancellor of Oxford, and Dean of Christ Church, during the Commonwealth.* By WILLIAM ORME. London. pp. 524.

THIS volume has been a considerable time before the public; but it has only recently fallen under our observation, otherwise the celebrated name of Dr. Owen would almost necessarily have drawn from us an earlier notice of this memoir of his eventful life. It is not, however, without contending feelings that we even now prepare to review Mr. Orme's production; not only from the conflicting views which we must unavoidably take of the character of Dr. Owen, but from the unkind spirit which his biographer has too often infused into his narrative. From a professed Dissenter, a systematic Calvinist in doctrine, and a staunch Independent in church discipline, writing the life of one of the most celebrated of Dissenters, who was also a systematic Calvinist in doctrine, and a staunch Independent in church discipline, we could not but expect to meet with some things not quite to our taste; and we are not disposed to lose our temper, because all men do not fully coincide in sentiment with ourselves. At the same time we put it to the candour and impartiality of all our moderate Dissenting brethren themselves, whether it was quite necessary or desirable for our author, in narrating the life of Dr. Owen for the benefit of the Christian world at large, to interlard his publication either with sneers or unfounded, wholesale, and sometimes not very temperate, charges against churchmen and established churches. We select only three or four brief specimens, in

proof that our objection is not fastidious.—

"The situation of the poor Dissenters was truly pitiable. They were baited by all sorts of antagonists, from the royal mastiff, ready to devour, to the contemptible church cur who could only bark or snarl." p. 347.

"Liturgies were not introduced into the church, till, from its corruption by secular influence, it began to be served by persons who could not lead its devotions. The great body of the English clergy, after the Reformation, were in this condition. They were unfit to preach, and therefore the state provided them with sermons; they were unable to pray, and therefore it provided them with a service book. Suspicion of their capacity, or consciousness of their unfitness, is implied in that very provision which the Church has made for her clergy, and in which, notwithstanding, they profess to glory!" p. 400.

"We need not be surprised at the feelings of Dissenters, and the conduct of Churchmen then: innumerable attacks of the same kind since, and a hundred years' more experience, are scarcely sufficient to teach us the folly of expecting forbearance or liberal treatment from an established church." p. 416.

"These defences [of Christianity] come almost entirely from the dignified clergy, who may be said to do nothing else, as they do not belong to what Horsley calls 'the labouring class of the priesthood.' To afford the *otium cum dignitate* to the few of them who can write, Paley admits, that 'leisure and opportunity must be afforded to great numbers.' In asserting, therefore, that every defence of religion which comes from this quarter, costs the country some *hundred thousand pounds*, I believe I speak moderately. Whether they are usually worth this, I do not pronounce." pp. 491, 492.

"The sentiments of Clagett are a confused mixture of Pelagian Arminianism, which distinguished the body of the English clergy in the days of Charles II.; and which, so far as they

have any fixed opinions, seem to be their prevailing creed still\*." p. 383.

This is not the spirit in which we ever wish to see the *friends* of our church pleading her cause, whether

\*We admit with sorrow whatever there may have been in former times, or may still continue to be, of substantial truth in this remark; but we protest most strongly against its sweeping, unqualified, and we might almost say, exulting tenor. "Pelagian Arminianism," if we understand the meaning of this compound term, is not very correctly affirmed of "the body of the English clergy" to be "their prevailing creed still." We have never refrained, however invidious the task, from opposing, to the best of our ability, erroneous or defective doctrines, whether in the clergy or the laity of the Established Church; and we are therefore the better entitled to contend against the grievous exaggerations which are so frequently obtruded on this subject. To say nothing of the very large and increasing class of those of the clergy who are allowed on all hands to be decidedly opposed to the doctrines apparently alluded to, and who ought in justice to have been admitted as redeeming the Church of England in the present day from these wholesale charges, we can venture to add, that among all the more serious and thinking part of what are called the "orthodox" clergy also, "Pelagian Arminianism" is strongly reprobated. As a practical, though perhaps somewhat too personal, test, we shall quote the following excellent passage from the "Course of Sermons for the Lord's Day throughout the Year," of a living author, whom Mr. Orme will probably consider a fair specimen of the class of our clergy whom he has in view in his animadversions—we mean the venerable Archdeacon Pott. That we may not go much out of our way in culling a passage, we shall select from the Annual Course a part of a sermon for the very week in which we happen to be writing (Sermon for the third Sunday in Advent); and we doubt not that the great majority of the class of clergymen to which the Archdeacon of London would be considered as belonging, would unhesitatingly subscribe to the sentiments expressed in the extract. We are not merging, far from it, any of the points of discussion at issue among our clergy; and on some of which, were we reviewing Archdeacon Pott's discourses, we should think it right to state fully our opinion, as we have done again and again on other occasions; but justice requires that grievous indiscriminate charges, such as some of Mr. Orme's, should not be allowed to go abroad without a disclaimer. The passage we are about to quote is long; but the main distinction urged in it is so scriptural and useful, that our readers will not be displeased at our making the quotation, especially as no other opportunity has fallen in our way of noticing the venerable author's discourses, which have already arrived at a fourth edition.—

"The Evangelist informs us very clearly how far holy Simeon had made his preparation, both in heart and life, for the coming of the Lord. He draws his character in two

it graces the cause of her *opponents*; we must leave themselves to decide. It shall, however, be productive of at least one advantage to our readers, that we shall think ourselves in

words, and says, that he was 'a just man and devout.' A brief description, but of large and comprehensive purport, and of wide significance.

"We have then to consider these two leading points of commendation in the text.

To be just before God forms the first particular in the venerable character which is held up to our view.

"There are two ways of considering the word 'just,' as it is applied to men. It may be considered either with relation to the ground of their acceptance before God, or else the word is applicable to the character and qualities of good men; to the dispositions of their hearts, and the tenor of their lives. The distinction, then is easy, and a due attention to it will secure us from many hurtful misconceptions. It was the fatal error of the Jews, to think that they should be justified as the children of the stock of Abraham, by the sole privilege of their descent, without partaking Abraham's piety and faithful spirit, which rendered him at all times obedient to the will of God. An error not unlike to that of those who think to be just before God, by the bare relation which they have to the covenant of grace, or by confident pretensions, whatever be the temper of their hearts and the tenor of their lives.

"Again: it was another fatal error which possessed the Scribe and Pharisee, who thought that they could become just before God, and perfect, by a punctual observance of the law, and a due discharge of its performances. An error much allied to that of those who think that their own works will avail to justify them by their own worth, and shall obtain the recompence of life and glory in their own right.

"But we have only to distinguish between those pleas which shall abide in judgment at the last day, and that temper of the heart and life which God requires of all his servants, in all ages, and we shall be able to keep clear of such injurious misconceptions. We shall thus know what the ransom is, which God hath found to which we contribute nothing; and we shall know what God requires of all such as shall receive the proffered mercy of his covenant, and set themselves in earnest to fulfil its obligations.

"We may remark, then, with reference to the first sense and application of the word 'just,' as it relates to the ground of our acceptance before God, that in every age there hath been but one foundation and one source of every blessing to our fallen race. For this cause the Lamb of God is so significantly said to have been slain in God's gracious purpose, before the foundations of the world, that they who lived in faith, and died in hope, before Christ's coming, might share the cleansing influence, and might partake the benefit of his one sufficient expiation.

"Thus, then whether the first pair looked, in their day of penitence and labour, to the promised sufferings and triumphs of the wo-



courtesy fairly exempted from the unprofitable task of hunting out or chasing down our author's animadversions on the ecclesiastical polity of his country, and shall confine ourselves, chiefly, to the more agreeable and useful office of seizing a few of the most interesting memoranda of his narrative, with a view to present to our readers the portrait of a man, who, with all his faults, civil or religious, was still truly "a master in Israel." But we will not take our temporary leave of our biographer without very cordially thanking him for the patience and diligent research with which he has accumulated the materials necessary to his narration. These appear to have been widely scattered, and never before to have been attempted to be collected. Several of his facts would,

man's Seed; or whether righteous Abel watched the dying victim on his altar; or whether Abraham, with firm but afflicted heart, beheld the pile which was laid for his beloved Isaac; or whether the poor Israelite, in his hasty flight from Egypt, looked to the blood which was sprinkled on his lintel, and in times following viewed the Paschal lamb with calmer meditation; or whether holy Simeon, in the days of his attendance, contemplated the daily sacrifices and oblations of the temple; or whether, in an hour more memorable and more awful, the first witnesses of Christ's accomplished sacrifice, the beloved Apostle, and the soldier of the Roman guard, beheld the sufferings of the cross; it was still true in every age and every generation of mankind, that one sole foundation was established, beside which no other could be laid for that acquittal and acceptance before God by which men may be presented just at the solemn bar of judgment.

"Such is the privilege resulting from his saving intercession, from his blood and merits, who alone was just and righteous before God, even his beloved Son, in whom God declared himself to be 'well-pleased.'

"Having touched this first sense and application of the word 'just,' as it regards the ground of our acceptance before God, we have to consider that which is more proper to the texts, and which respects the qualities and duties of good men in every age, according to the terms of their engagement to an heavenly Lord and gracious Benefactor.

"To be just, then, in such proportion and degree as fallen man can be called just, in these days of trial and improvement, always implies in it a measure of that faith by which the just are said to live; that faith which lifts the soul to God, and settles its reliance on his Providence.

"Faith had its trial and its office in all ages. The Prophet, who said so truly, that the just should live by faith, lived himself be-

certainly admit of being placed in a very different light to that which he has bestowed upon them; and some of his inferences appear to us quite gratuitous or inconclusive. This, however, in matters that concern church principles and dissent, was to be expected; and we would rather profit from censure than grow tumid with false praise. The work is also somewhat heavy in the perusal, often presenting a mountain of comment for a small portion of fact. Still, with all these deductions, it is the life of no less a man than Dr. John Owen, and has been compiled, as we have stated, with diligence; and, we fully believe, with an honest, religious, and not willingly uncandid purpose. A large part of the work cannot fail to interest and edify Christians of every name:

fore Christ's coming; and St. Paul informs us, that faith was in the world, and had its bright examples before the days of Abraham, although he had the honour, in a special sense, to be called the father of the faithful.

"The Apostle, in that memorable list of faithful persons which he furnished, declares that they all cherished a sure trust in God, and shewed the same readiness to comply with the known injunctions of his will.

"It is plain, then, that faith hath been the common bond of fellowship, as well as the leading principle subsisting in that company of just and righteous persons, who in all ages of the world have trod the paths of pilgrimage and trial.

"We may remark now that none were ever called just in that proportion and degree to which the faithful servant may arrive, and which we stand obliged, but such as lived in the fear of God. Thus, when it is said in the sacred page, that 'Noah was a just man,' it follows, that 'he walked with God.' When Job is denominated 'upright,' it is added, that he 'feared God.' Cornelius too, although he was a stranger to the covenant, was called 'just;' but to that testimony of his faith it is also added, that 'he feared God.'

"The same character is given to another faithful person. Joseph, of Arimathea, has this mark of distinction: he is called 'just;' and immediately it follows, that he also waited for the kingdom of the Lord. The consent and harmony of Scripture language, concurring thus in so many different persons, flourishing in different periods of the world, and living under different dispensations of revealed truth, cannot be merely accidental; it leads us to conclude that none are just, in any sound sense of the word, but such as fear God, and take him for the great object of their faith and hope."

whatever may be of a less valuable character we leave to float noiseless down the stream of time, or to be corrected in that world of light and truth where "we shall see and know even as we are seen and known," and where we ask for no brighter place for ourselves or our author than that which we doubt not is at the present moment the happy lot of the memorable subject of his narrative.

John Owen was born at Stadham, in the county of Oxford, in the year 1616. He was the second son of Henry Owen, a strict and zealous Puritan minister. "My father," says his son, "was a Nonconformist all his days, and a painful labourer in the vineyard of his Lord." John was educated at a private academy in Oxford, and made such rapid progress in his studies that he was qualified for the university at twelve years of age, and was actually admitted at Queen's college, Oxford, at that early period of life. At college he studied mathematics and philosophy for profit, and music for recreation. So ardent were his literary pursuits that for several years he allowed himself only four hours sleep in the twenty-four. He at a later period of life, declared that he would gladly relinquish all the learning he had acquired in younger life by sitting up late at study, if he could but regain the health he had lost by the practice. His constitution was, however, originally so sound and vigorous that he does not appear for many years to have felt the natural consequences of his inordinate application. When fatigued with study, he recreated himself with his flute, or invigorated his frame with robust exercises, such as leaping, throwing the bar, and bell-ringing; diversions which our author appears somewhat fearful should derogate from the dignity of his young hero; and which he takes the tempting opportunity of contrasting with "fashionable levities and amusements," for the purpose, it would seem, of adding the tasteful

remark, that "it is much more gratifying to see the academic robes waving in the wind than shining at the midnight dance, or adorning the front ranks of a theatre."

Without detaining our readers to settle the knotty litigation between bell-ropes and quadrilles, we hasten to inform them, that the youthful student took his bachelor of arts' degree in 1632, and his master's in 1635, being then only nineteen years of age. The circumstance furnishes a bait for the remark, that to be designated a Master of Arts, in those days, "was more declarative of learning and diligence than it has since become;" an assertion of the truth of which, in the present improved state of Oxford studies, we are by no means convinced;—but it serves with "academic robes shining in the midnight dance," to help to load the scale; and, where a good bite cannot be obtained, a nibble is not to be despised.

During this period of his life, Dr. Owen seems to have been scarcely, if at all, influenced by strict religious principle. His whole ambition, as he afterwards acknowledged, was to raise himself to some eminent station in society, but whether in the church or the state was to him at that time a matter of indifference. The great change which took place in his sentiments and character, is described as follows by his biographer.

"Previously to his leaving the university, which took place in his twenty-first year, he appears to have become the subject of religious convictions. By what means these were produced, it is now impossible to ascertain. He had received a religious education in his father's house; and early impressions then made may have been revived and deepened by circumstances which afterwards occurred. The impressions were very powerful, and appear to have deeply affected his mind, and even his health. The course of spiritual conflict through which he passed, undoubtedly fitted him for what he was to do at a future period; and probably infused that tone of spiritual feeling into his

soul which runs through all his writings. The words of the Apostle are no less applicable to mental than to bodily sufferings; 'who comforteth us in all our tribulations, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God.' If the spiritual physician knows nothing, from experience, of the malady of the patient, he is but imperfectly qualified to administer relief.

"As it was while under these religious convictions that Owen left the university, and as they chiefly led to this event, it is necessary to notice the circumstances which occasioned it. For several years things had been gradually coming to a crisis between the court and the country. The aggressions of the former on the civil and religious liberties of the latter, had become so numerous, and so flagrant, as to occasion a very general spirit of discontent. In an evil day, Charles had advanced to the primacy of England William Laud, a man of undoubted talents and learning, but of high monarchical principles; fond of pomp and ceremony; and though no friend to the pope of Rome, having little objection to be pope in England. His arbitrary conduct in the star chamber, his passion for ceremony in the church, and his love of Arminianism in the pulpit, hastened his own fate, and promoted that of his master. The best of the clergy were either silenced, or obliged to leave the country. High churchmen were engrossing almost every civil as well as ecclesiastical office, to the disappointment of many, and to the vexation of all.

"The same year, 1637, that produced the celebrated resistance of Hampden to illegal taxation, drove Owen from Oxford, in consequence of the ecclesiastical tyranny of Laud. Among the other situations which that ambitious churchman had monopolized was that of chancellor of Oxford. In virtue of his office he caused a new body of statutes to be drawn up for the university; in the preface to which he clearly intimates that he considered the days of Mary better than those of Edward. In these statutes, obedience to some superstitious rites was required of the members of the university, on pain of being expelled. Though the mind of Owen was not sufficiently enlightened to see the glory of the Gospel, his conscience was brought so far under the authority

of Divine revelation, that he could not submit to these human exactions. On the one side lay all his worldly prospects, on the other the approbation of Heaven. He had the faith and courage to embrace the choice of Moses; and relinquished the pleasures of the world, rather than sacrifice the honour of his God.

"This change of feeling and sentiment was soon discovered by his former friends; who, as usually happens in such cases, forsook the man whom neither the king nor the primate would delight to honour. The result of his refusing to submit, and of the opposition of Laud's party, was his leaving the university, never to return, until He who disposes equally the lot of nations and of individuals sent Haman [Laud] to a scaffold, and raised Mordecai [Owen] to fill his place. During this struggle the mind of Owen appears to have been in awful spiritual perplexity: this, combined with his external circumstances, and the discouraging prospects which were presented, threw him into a state of profound melancholy. For a quarter of a year he avoided almost all intercourse with men; could scarcely be induced to speak; and, when he did say any thing, it was in so disordered a manner as rendered him a wonder to many." pp. 15—18.

There is much in this extract that would furnish ample range for comment, if we had not determined to restrict ourselves, especially in the article of animadversion. We admire the spirit and the proceedings of Laud as little as our author; but the remark about the Almighty sending him to the scaffold, and raising Mordecai to fill his place, might very well have been spared. Laud's arbitrary conduct was certainly well calculated to drive a young man of spirit into voluntary banishment from the bosom of his no longer *alma mater*; but we are not prepared to justify, to its extent, the abstract principle upon which Owen is elsewhere stated to have acted on this occasion. He does not seem to have objected against a rite or ceremony that it was wrong or unprofitable in itself, but simply that it was enjoined by authority. But if a law, civil or ecclesiastical, be



good, (we do not mean that all the laws of that day *were* so,) we cannot discern any shadow of reason why its merely being a law should render it an act of duty to disobey it. The whole spirit both of the Old and New Testament bends the opposite way, rendering obedience to public authority the rule, and dissent only the exception; an exception never to be admitted without adequate reason, deducible from the individual circumstances of the case. If a hood or a surplice, a square cap or a cassock, was made the subject of authoritative legislation, conformity became a duty, unless specific cause for non-conformity could be shewn from the impropriety of the enactment. We wish that public authorities had always employed themselves better than in such insect labours; but it must be either a very narrow conscience, or a very proud spirit, that for mere trifles will violate the laws of the land, or the unity of the church of Christ. "Whereas God created man's head round, the universities have invented to themselves a square cap," might be a very good reason for procuring an alteration of the academic fashion, but was a poor plea for a national feud. We however cannot but give Dr. Owen credit for more than he was willing to receive credit for; believing as we do that the broad principle of Independency was his *last* discovery, and that the real original cause of his Non-conformity was the exceptionable character, as he conceived, of some of the impositions attempted to be laid upon him, and not the unlawfulness of all public ecclesiastical regulations abstractedly considered. He first dissented in detail, and found the abstract reason afterwards. One point, however, is clear, that, in the first instance at least, he sacrificed his worldly interests by the step which he took; and we are therefore bound to conclude that his conduct was the result of principle, and indicated an honourable,

however mistaken, determination of character. He certainly could not at that time have anticipated that this very step would, a few years after conduct him to the deanery of Christ-church, and the vice-chancellorship of the university which he thus exprobrated and forsook.

Before leaving college, Owen received holy orders from Dr. Bancroft, bishop of Oxford, and nephew to the celebrated Archbishop of that name. On his retirement, he lived for some time in the family of Sir Robert Dormer of Ascot, in Oxfordshire, as chaplain and tutor of his son. He afterwards became chaplain to Lord Lovelace of Hurby in Berkshire, who, on the breaking out of the civil war, embraced the cause of the king, and Owen that of the parliament, which caused their separation. Owen's uncle, a zealous royalist, from whom his nephew had considerable expectations, was so incensed at the young man's conduct, that he bequeathed his property in another quarter.

It was one of the many unhappy circumstances of those anomalous times, that religion and politics were most strangely and unnaturally blended together; besides which, the dissensions of the realm were carried into every village and family, separating the dearest friends and connexions, and forcing even those who were most averse to political strife, to make choice between the contending parties, and to be prepared for the consequences of their election. Looking back, in the calm sunshine of public tranquillity, to those days of perturbation and disaster, it is difficult to enter fully into the feelings peculiar to such a period; and we are therefore often disposed to throw more blame on the conduct of individuals on either side, than, under all the conflicting circumstances of the case, it perhaps deserved. Our author has, upon the whole, not unfairly stated the dilemma to which such men as Owen were unavoidably reduced.—

"Neutrality was scarcely possible, especially to those who possessed rank or held office in the country. Those who joined the king were counted enemies to the liberty of England: those who joined the parliament were reckoned enemies to legitimate authority. Politics, however unfriendly to the growth of religion, required to be studied, that the subject might know his duty. All the Non-conformists naturally took part with the House of Commons, as they saw clearly that nothing short of their ruin was determined by the king. Most of those who wished well to true religion, though attached to the church, acted in the same manner, as it was evident that religion was more at heart with the parliamentary party than with the king's. The friends of liberty, of course, supported the popular side of the constitution, against the encroachments of prerogative. It is exceedingly unfair to charge those who acted in this manner with rebellion. The House of Commons forms an essential part of the British Constitution, as well as the monarch. At this lamentable period, the constitution was divided against itself. War was openly maintained on both sides, between the king and the parliament. Liberty and redress were the professed objects of the one party, power that of the other. If you took part with the king, you were liable to be punished by the parliament; and if you supported the parliament, you were in danger from the wrath of the king. So long as the constitution was thus divided, no man could be justly chargeable with crime, in following either the one party or the other, as his conscience dictated." pp. 25, 26.

Whether, however, notwithstanding these circumstances, it was quite necessary for Owen, as a minister of Christ, to enter so fully as he did into the disputes of the age, we shall not pause to inquire: we certainly believe him to have been fully entitled to the praise of sincerity; and we are quite ready to admit, that though many who joined the side of the Puritans, were men of factious temper, anarchists in politics and hypocrites in religion, there were others, of whom doubtless Dr. Owen was one, of a far better mould, and to whom, however great might be their faults, we are indebted for

much of the civil and religious liberty which has so honourably characterised modern British history.

On leaving his royalist patron, Owen repaired, unknowing and unknown, to London, where he hired lodgings in Charter-house Yard. He had long been afflicted with religious depression, the termination of which is related to have happened about this period; and a detail has been carefully recorded of the circumstances. No Christian will wholly object to narratives of what are familiarly known by the title of "religious experiences; for in the operations of the Holy Spirit upon the human heart, and in the whole progress of conversion and sanctification, as in every thing else, there must be various stages, which, though not always well defined or similar in different individuals, may be often profitably noticed for the purposes of spiritual edification. As face answers to face in a glass, a judicious narrative of the doubts, the afflictions, the temptations, the discouragements, the hopes, the enjoyments of one Christian may frequently furnish to another some reproof, or instruction, or consolation, adapted to his own religious wants. But here, as elsewhere, there is often a sort of fashion which destroys much of the simplicity and utility, and sometimes tends to distort the truth, of such narrations.—Among certain religionists it is not enough that a man is producing the most hopeful fruits of piety, if he cannot relate exactly when the seed was deposited in the ground, the various difficulties which impeded its germination, and all the successive stages of its growth. In a large majority of the histories to which we allude, the reader is instructed to expect an initiatory stage of deep and perhaps protracted religious despondency, to be followed by a bright and sudden manifestation of Divine favour under circumstances perhaps of a very remarkable and unexpected kind. The sovereignty of God seems to be the chief les-

son intended to be inculcated in these narratives, and sometimes, we fear, in a manner that tends to disparage the use of those ordinary means of religious improvement which God himself has appointed as the regular instruments of spiritual edification. Dr. Owen's early religious history is stated to have been attended with one of those remarkable providences, in which, though there is certainly nothing miraculous or enthusiastic, as in Colonel Gardner's vision, and many similar narratives, there is an air of peculiarity not calculated, in our view, to afford all the instruction which many persons, we are aware, are accustomed to deduce from such phenomena. Our author thus relates the circumstances:—

"The dawn of light was now at hand. The glory of the Gospel speedily dispersed his darkness, and produced feelings of joy and happiness corresponding with his former depression, and of which he never seems to have been altogether again deprived.

"During his residence in the Charter-house, he accompanied a cousin of his own to Aldermanbury church to hear Mr. Edmund Calamy, a man of great note for his eloquence as a preacher, and for his boldness as a leader of the Presbyterian party. By some circumstance, unexplained, Mr. Calamy was prevented from preaching that day: in consequence of which, and of not knowing who was to preach, many left the church. Owen's cousin urged him to go and hear Mr. Jackson, the minister of St. Michael's, Wood-street, a man of prodigious application as a scholar, and of considerable celebrity as a preacher. Owen, however, being seated, and unwilling to walk further, refused to leave the church till he should see who was to preach. At last a country minister, unknown to the congregation, stepped into the pulpit, and, after praying very fervently, took for his text, Matt. viii. 26, 'Why are ye fearful, O ye of little faith?' The very reading of the text appears to have impressed Owen, and led him to pray most earnestly that the Lord would bless the discourse to him. The prayer was heard; for in that sermon the minister was directed to answer the very objections

which he had commonly brought against himself; and though the same answers had often occurred to him, they had not before afforded him any relief.—But now Jehovah's time of mercy had arrived, and the truth was received, not as the word of man, but as the word of the living and true God. The sermon was a very plain one; the preacher was never known; but the effect was mighty through the blessing of God." pp. 27, 28.

The facts of this case are doubtless authentic, and may have deserved to be recorded; but, as we have already remarked, there is an air in the narration which by no means pleases us. The young clergyman, in his despondency, having, it would appear, no settled place of worship, either as a minister or a hearer, is persuaded to go "to hear" a zealous popular preacher; and so strictly with many of the congregation was it going "to hear Mr. Edmund Calamy," instead of going to worship God, that, when it was understood a stranger was to preach, "many left the church." Mr. Owen, however, remained; and this notwithstanding the tempting bait of going "to hear Mr. Jackson, the minister of St. Michael's, Wood Street, a man of prodigious application as a scholar, and considerable celebrity as a preacher." We seldom augur much benefit from persons running "to hear" an "eloquent" preacher, instead of quietly attending their accustomed place of worship; but though Mr. Owen had, in the first instance, it would seem, been thus allured to Aldermanbury by Mr. Calamy's "eloquence" and "boldness," we should still have considered that his determination to remain where he was, in the house of God, notwithstanding the change of preacher, was such a proper mark of reverence for the service of the Almighty, and of a desire to be instructed by whomever God should send as his minister, such a befitting indication of faith, humility, patience, and genuine devotion,



that we should have been fully prepared to learn that his hopes had not been disappointed, if we had not unhappily been informed, to make the narrative more remarkable, that his reason for remaining was not founded on any argument of religious propriety, but was simply that he happened to be already "seated, and was unwilling to walk further;" and that even then the spirit of migration was suspended only "till he should see who was to preach." We will only say of this narrative, that whatever supposed instruction it may convey, it does not exhibit an example to be imitated. Our author, we think, ought specifically to have stated this; lest the absence of any expression of disapprobation, at these desultory habits in Divine worship, should leave it to be inferred that the fair moral of the narrative is: "Go thou, and do likewise—wander wherever curiosity or accident may lead, expecting a blessing not to be obtained in the usual course of Divine providence, and under settled habits of pastoral communion." Mr. Orme, however, derives from the narrative, the following inferences, which we transcribe for the consolation of all faithful ministers of Christ, and for the instruction and benefit of their hearers. His remarks would have been more pertinent, as respects the latter, if Mr. Owen's remaining in church had been ascribed to a better cause. And, after all, we cannot but think that his motive was, in truth, a far better one than that assigned; that he humbly submitted his inclination to his duty; that he was found, as he himself would express it, "in a waiting posture;" and that thus the sovereignty of God was exhibited, as it usually is in his providence, fully concurring with, and not contrary to, the train of preparatory dispositions which, by his Holy Spirit, he has excited in the minds of his

servants. This is indeed confirmed by the prayer which Mr. Owen offered up at the commencement of the discourse. Mr. Orme's inferences are as follow.

"It is not by might nor by power that the Lord frequently effects the greatest works; but by means apparently feeble, and even contemptible. Calamy was a more eloquent and polished preacher than this country stranger; and yet Owen had, perhaps, heard him often in vain. Had he left the church, as was proposed, he might have been disappointed elsewhere; but he remained, and enjoyed the blessing. The facts now recorded may afford encouragement and reproof, both to ministers and hearers. It may not always be practicable to hear whom we admire; but if he be a man of God, an eminent blessing may accompany his labours. The country minister may never have known, till he arrived in another world, that he had been instrumental in relieving the mind of John Owen; and, doubtless, many similar occurrences are never known here. How encouraging is this to the faithful labourer! It may appear strange to some, that the same truths should be productive of effect at one time, and not at another. But those who are at all acquainted with the progress of the Gospel among men will not be surprised. The success of Christianity, in every instance, is the effect of Divine sovereign influence; and that is exerted in a manner exceedingly mysterious to us. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'" p. 28.

His long continued depression of mind thus removed, Owen recovered his health and elasticity of spirits, and "went on his way rejoicing." Shortly after this period, he is supposed to have commenced his ministerial labours in London; but no authentic particulars are recorded of this part of his history.

His literary career is better known. While living in Charterhouse Square, he published his first work, the "Display of Arminian-

ism," which was followed by a succession of publications to the very last day of his life. Mr. Orme has collected a list of nearly eighty of his works; and it is probable that some anonymous ones may have escaped research, or have never been known as coming from his pen. Of publications thus numerous, and some of them, especially the *Exposition of the Hebrews*, very voluminous, we cannot present a bare catalogue, and much less attempt a critique or analysis. A few notices and comments may occur in the progress of our remarks; but our wish is, in the present review, rather to confine ourselves to the history of Dr. Owen, than to dilate upon his writings. His publications were in general hastily composed, amidst a distracting pressure of engagements, and in a style avowedly at war with all the Graces and the Muses. Most of them are controversial; some of them are even litigious; all are more or less uncouth and desultory; the principles of Calvinism and Independency, both in doctrine and discipline, run throughout their texture; and not a few of them, the most admired perhaps in their day, relate in a large degree to books and arguments, to men and measures, now little known or heeded. Such a list of limitations and exceptions would leave little or nothing in the works of any ordinary man for the benefit of succeeding times; yet, up to the present moment, many of the writings of Dr. Owen continue in high and deserved repute; and those who least approve of some of the peculiar sentiments of the author may advantageously resort to them on the basis of our common Christianity, and find in them a mine of inexhaustible theological wealth. On all that relates to the great principles of religious truth, the details of the Christian life, the interpretation of Scripture, and the defence of the faith once delivered to the saints, against almost every species

of heresy, Dr. Owen has bequeathed to the world an abundant treasure of learning and piety. His exposition of the *Hebrews* alone would place him in the very first rank of Christians and divines. Faults it certainly has: it is sometimes fanciful, and, like his other works, almost always redundant: its positions are not always sound; its arguments are not always conclusive; its spirit is sometimes not happy: but where shall we find on the book of the *Hebrews*, or, we might add, on any other part of Scripture, a series of treatises equally valuable; a work combining equal learning and research, especially on Jewish subjects,—equal knowledge of the Old-Testament dispensation, and its connexion with the New,—and equal ability in critical interpretation, doctrinal instruction, and practical application? It is not a thoroughly safe book for young divines, nor quite an acceptable book to churchmen and anti-Calvinists; but it is still truly a masterpiece, and will long and justly perpetuate in the Christian church the memory of its pious and indefatigable author.

The "*Display of Arminianism*" was published in 1642, and was dedicated to the Parliamentary Committee of Religion, having been appointed by the House of Commons to be printed for the public welfare. Owen had not yet embraced the principles of Independency; for, in the preface to this work, he expresses himself strongly respecting the evils which he apprehended would come upon the State, by means of the differences in the Church, and implores the interference of Parliament. "Are there," says he, "any disturbances of the state? they are usually attended with schisms and factions in the church; and the divisions of the church are too often the subversion of the commonwealth." He seems at this period fully to have admitted the lawfulness and propriety, not to

say the necessity, of an alliance between the church and the state; but, remarks his biographer, "he was destined soon to acquire more correct sentiments." This treatise seems to have been more carefully revised and polished than some of his subsequent works. It was not, however, written in that spirit of meekness which ought ever to characterise religious controversy. Mr. Orme himself readily admits that "it discovers occasionally a considerable degree of sharpness and severity;" a fault, in our opinion, so grievous as not to be excused on account of such palliations as any alleged "licentious freedoms of the writers he opposes," or his own "strong convictions of the dangerous tendency of their opinions." Mr. Orme justly and candidly remarks on this subject, that though "it is the duty of all who know the Gospel, and especially of those who preach it, to watch the progress of error, and to endeavour to obstruct it; it is of infinite importance that this should be done with Christian temper, and by the employment of those weapons which Christianity sanctions." p. 35.

This treatise gained for Mr. Owen from the Presbyterian Parliamentary "Committee for purging the Church of scandalous Ministers," the sequestered living of Fordham, in Essex. The sequestered incumbent, Mr. Pully, might have plausibly turned against Owen one of his own complaints, in his "Display of Arminianism," only changing the word Arminianism into Calvinism. "Never," says Mr. Owen, in that treatise, "were so many prodigious errors introduced into a church, with so high a hand, and with so little opposition, since Christians were known in the world. The chief cause I take to be that which Eneas Sylvius gave, why more maintained the Pope to be above the Council, than the Council above the Pope; because Popes gave archbishoprics and bishoprics, &c., but the Councils sued *in forma pauperis*, and,

therefore, could scarce get an advocate to plead their cause. The fates of our church having of late devolved the government of it on men tainted with this poison, Arminianism became backed with the powerful arguments of praise and preferment, and quickly beat poor naked truth into a corner." It was certainly quite right to eject a bad man, if such a man was Richard Pully; and to put in a good one, and such without controversy was Mr. Owen: but it is scarcely fair at once to reprobate the influence of secular power when opposed to our own views, and to applaud its exertion when in conformity with them; to cry out loudly against "praise and preferment" in the hands of Arminian cabinets, and to laud their bestowment by Calvinistic Houses of Commons; to rail at Episcopalian patronage, and to extol Presbyterian. But such is unhappily human nature; and in either case, we fear, "poor naked truth" is too often in danger "of being beaten into a corner." When, alas! will all parishes, prelates, lord chancellors, and private patrons, learn to examine more diligently into the real substantial qualifications of their clerical nominees, as Christian men and Christian ministers, and leave intricate points of unprofitable controversy to become obsolete for want of a sufficient number of voices to make up a chorus of disputants?

In his new living, Mr. Owen conducted himself in the manner that might be expected from his eminent talents and piety; and great spiritual benefit is recorded to have attended his labours. By accepting this benefice he became connected with the Presbyterian party, which was at that period in the highest state of prosperity to which it has ever attained in England. He seems, however, to have viewed this system of discipline, only as a half-way house between Episcopalianism and Independency, to the latter of which he at length duly arrived. He says of himself, in one of his works, in re-



ply to a charge of inconsistency urged against him for having forsaken the Presbyterian for the Congregationalist system, that he did not at first understand the merits of the controversy on either side; and that he took up with Presbyterianism, "having looked very little further into their affairs than I was led by an opposition to Episcopacy and ceremonies."

The Presbyterians, Owen found infected with one of the worst features that can characterize any religious community—a spirit of bigoted intolerance. The blame of this anti-Christian spirit has usually been laid, almost exclusively, to the share of Episcopalians; and some modern Presbyterians, in their just vehemence against so blameable a disposition of mind, have thrown the odium of it entirely on this quarter; forgetting, or seeming to forget, how strongly their own predecessors were infected with the same leprosy. Mr. Orme, avowing himself an Independent, has, of course, no scruples in exhibiting the narrowness of Presbyterian intolerance; and we shall quote his statement, not for the purpose of exonerating any one party, or blackening any other, but to shew how odious is such a spirit in all; though, at the same time, it is but just to add, that intolerance in those days, in whatever party it might be found, was the vice of the age, more than of individuals; it pervaded religionists of all confessions in a greater or less degree, with the exception, in some measure, of the Independents, who, being but an aggregate of unconnected particles, had no common centre of action, and whose very existence, in fact, depended upon the inculcation of maxims of forbearance.

"The worst feature of Presbytery about this time, that which excited the greatest attention, and which ultimately ruined the body, was its intolerance, or determined and persevering hostility to liberty of conscience. The most celebrated Presbyterian divines, such as Calamy and Burgess, in their dis-

courses before Parliament, represented toleration as the hydra of schisms and heresies, and the floodgate to all manner of iniquity and danger; which, therefore, the civil authority ought to exert their utmost energy to put down. Their most distinguished writers advocated the rights of persecution, and endeavoured to reason or rail down religious liberty. With this view chiefly, Edwards produced his 'Gangrena,' and his 'Casting down of the last and strongest Hold of Satan, or a Treatise against Toleration.' And, not to notice the ravings of Bastwick, and Paget, and Vicars, it is painful to quote the respectable names of Principal and Baillie, of Glasgow, and Samuel Rutherford, Professor of Divinity in St. Andrews, as engaged in supporting so bad a cause. The former, throughout his 'Dissuasive,' discovers how determined a foe he was to what he calls a 'monstrous imagination.' The latter wrote a quarto volume of four hundred pages 'against pretended liberty of conscience'! It was the Trojan horse whose bowels were full of warlike sectaries, and weapons of destruction. Like the fabled box of Pandora, it had only to be opened to let loose upon the world all the ills which ever afflicted our race. It was the Diana, before whose shrine the motley groups of Dissenters from Presbytery were represented as making their devoutest prostrations. That I do not caricature the persons of whom I am speaking, let the following specimen from Edwards's *Gangrena* show:—

"A toleration is the grand design of the devil—his masterpiece, and chief engine he works by at this time, to uphold his tottering kingdom. It is the most compendious, ready, sure way to destroy all religion, lay all waste, and bring in all evil. It is a most transcendent, catholic, and fundamental evil for this kingdom of any that can be imagined. As original sin is the most fundamental sin, having the seed and spawn of all in it; so a toleration hath all errors in it, and all evils. It is against the whole stream and current of Scripture both in the Old and New Testament; both in matters of faith and manners; both general and particular commands. It overthrows all relations, political, ecclesiastical, and economical. And whereas other evils, whether of judgment or practice, be but against some one or two places of scripture or relation, this is against all—this is the Abaddon, Apollyon, the destroyer of all

religion, the abomination of desolation and astonishment, the liberty of perdition, and, therefore, the devil follows it night and day; working mightily in many by writing books for it, and other ways;—all the devils in hell, and their instruments being at work to promote a toleration.” pp. 42, 43.

Nor was this spirit confined to a few troublesome individuals: it was the prevailing sentiment of the whole Presbyterian party. This party, in the Westminster Assembly, not only defeated the attempt recommended by the Committee of Parliament to promote a union, if possible, with the Independents, but even refused to tolerate their worship. When they found that the English Commons would not support their violent demands to suppress all other sects, they brought forward their Scottish neighbours to demand that their advice should be complied with, and to publish a declaration against toleration. The whole body of the London ministers addressed a letter to the Assembly, solemnly declaring how much they “detest and abhor the much-endavour’d toleration.” The “*jus divinum* of church government,” published by the same body, argues for “a compulsive, co-active, punitive, corrective, power to the civil magistrate, in matters of religion.” Various provincial assemblies set forth declarations equally strong. One paper in particular, issued by no less than eighty-four ministers of Lancashire, and entitled “The harmonious Consent of the Lancashire Ministers with their Brethren in London,” affirms that “a toleration would be the putting a sword in a madman’s hand; a cup of poison into the hand of a child; a letting loose of madmen with fire-brands in their hands; and appointing a city of refuge in men’s consciences for the devil to fly to; a laying of a stumbling-block before the blind; a proclaiming liberty to the wolves to come into Christ’s fold to prey upon the lambs: neither would it be to provide for tender consciences, but to take away all

conscience.” Alas, what ample reason have Christians, of every name and nation, to mourn over the sins and follies which have, in all ages, deformed the common cause of our holy faith, and given occasion to those who sought occasion to blaspheme! Instead, then, of vehemently recriminating upon each other, ought we not rather each to weep for ourselves, and to endeavour to promote the advancement of that blessed period, when sectarianism and party spirit shall be known no more? Mr. Owen, in a tract published about this time, strongly complains of the injurious effects which had ensued from this mutual exasperation among persons professing to be servants of the same Divine Master. “Our little differences,” he says, “may be met at every stall, and in too many pulpits, swelled, by unbecoming expressions, to such a formidable bulk that poor creatures are startled at their horrid looks and appearance; while our own persuasions are set out in silken words and gorgeous apparel, as if we sent them into the world a-wooing.—Hence, whatever it is, it must be temple-building,—God’s government, Christ’s sceptre, throne, kingdom,—the only way—that, for want of which, errors, heresies, sins, spring among us; plagues, judgments, punishments, come upon us. Such big words as these have made us believe, that we are mortal adversaries; that one kingdom, communion, heaven, cannot hold us.”

The fame of Mr. Owen had by this time begun to extend itself; and he was, in consequence, summoned to preach before the Long Parliament on one of their monthly fasts, in the year 1646. This sermon was afterwards published, with a Latin dedication to the Parliament, and tended to increase his celebrity.

On the death of the deprived minister of Fordham, Mr. Owen, his imposed *locum tenens*, lost the preferment by the presentation of a new incumbent. He did not, however, remain unemployed, being immedi-

ately presented by the Earl of Warwick to the parish of Coggeshall, a market town in Essex, at the earnest solicitation of the inhabitants. Here Mr. Owen began to act as a regular Congregationalist, by modelling his church upon the principles of Independency. We cannot comprehend the consistency of a minister's accepting the cure of a whole parish, as part of a national system of ecclesiastical administration, and then forming out of it an isolated, independent congregation; but such anomalies were common enough in those unsettled days, when every man seems to have done what appeared right in his own eyes, without acknowledging any earthly controul. With this select community, Owen remained united by pastoral ties, till he vacated his post to follow Cromwell, as his chaplain, to Ireland.

During this period of his life, his pen did not remain unemployed. In addition to his "Duties of Pastors and People" and his "Two Catechisms" published for the instruction of his flock while at Fordham, and his Parliamentary Sermon before mentioned, he published, in 1647, while at Coggeshall, his "Eschol, or Rules of Direction for the Walking of Saints in Fellowship," and the next year, at the same place, his "*Salus Electorum Sangius Jesu* ; or, the death of Death in the death of Christ." This last work is devoted to an examination of the nature and extent of the atonement. We cannot but think that the old scholastic fashion, not yet wholly exploded, of theological philosophizing upon subjects of this nature, has been productive of much injury to the church of Christ. After writing folio upon folio of plausible discussion, the point must still be ultimately settled by a simple appeal to the plain text of Scripture. What God *ought* to do, what his justice imperatively requires, what his mercy may prompt him to do ; in short, all abstract *à priori* arguments, founded upon our imperfect view of his in-

comprehensible essence, must necessarily be points of mere speculation. It is observable, however, how completely the most deliberate systematists on either side, with few exceptions, are constrained to coincide in practice, and to bend their theory to the plain declarations of Scripture, and the actual exigencies of mankind. Dr. Owen, for example, while he zealously maintains the doctrine of personal election, and the limited extent of the application of the atonement of Christ, yet contends that the Gospel ought to be preached to all men ; "because," says he, "there is enough in the remedy it brings to light, to heal all their diseases, to deliver them from all their evils : if there were a thousand worlds, the Gospel might on this ground be preached to them all, if so be they will only believe in him, which is the only way to draw refreshment from this fountain of salvation." The Synod of Dort itself likewise maintains, that "Christ's satisfaction is of infinite value and price, abundantly sufficient to expiate the sins of all the world. But the declaration of the Gospel is, that whosoever believeth in Christ crucified shall not perish, but have eternal life. Which declaration ought promiscuously and indiscriminately to be announced to all men to whom God, of his good pleasure, sends the Gospel, and is to be received by faith and repentance. That many who are invited by the Gospel do neither repent nor believe, but perish in infidelity, arises from no defect or insufficiency in the oblation of Christ on the cross, but is entirely their own fault." The Church of England, viewing the subject, as we think, quite scripturally, maintains, that Christ offered "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world ;" but we would not withhold the right hand of charity or of fellowship from those who, though on different grounds, come, like Owen and the Synod of Dort, to the same practical conclusions respecting the



universal publication and invitation of the Gospel. We, however, do most sincerely dissent, and we most bitterly mourn, when theologists suffer their speculations respecting the supposed "*intention* and will of God" to interfere with the plain positive duties of Christianity; when they will not invite sinners to repent and believe the Gospel; when they reprobate missionary exertions, and seem afraid lest the mercies of God should be over all his works. The Scriptures are abundantly plain to act upon, but will not bend to our imperfect theoretical systems. Disputants of every party should take heed that they draw not unscriptural inferences even from scriptural premises; and that they strain not the general truths and analogies of the Bible, by undue comments and inductions. This was one of Dr. Owen's great faults as a theologian, or rather it was the general fault of the theologians of his age. Mr. Orme, though he agrees with Owen generally on the subject of Calvinism, justly admits, that, in the work which has drawn from us these remarks,

"there is too much minute reasoning on the debtor and creditor hypothesis; forgetting that, if sin is a debt, it is a moral debt, which cannot be discharged by a payment in kind, but which may be compensated in another way, deemed suitable and satisfactory by the offended party. The atonement of Christ is a glorious expedient devised by infinite wisdom and mercy, to remedy the disorders that have taken place in God's moral government, and to justify his ways to men; to open the channel of mercy, and to maintain the honours of justice; to magnify the Lawgiver, and to glorify the Saviour." pp. 30, 31.

During his residence at Coggeshall, Mr. Owen became intimately acquainted with Lord Fairfax, who had chosen that place for his head-quarters, while besieging Colchester. Owen, in consequence, preached and published two sermons; one to the army, on the day of thanksgiving for the surrender of

that town,—and the other to the parliamentary committee who had been imprisoned, and were liberated by that event. In these sermons, though a minister of the prince of Peace, he did not hesitate to stir up his hearers to a vehement martial spirit, in defence of the cause in which they had engaged; mixing up with his harangue, and applying to the events of the day, the strong language and images of Scripture, in a manner, in our judgment, rash, enthusiastic, unjustifiable, and sometimes almost amounting to parody. Dr. Kenney, we remember, in his "*Principles and Practices of pretended Reformers*," quoted with reprehension, or more probably, *re-quoted* from L'Estrange, who had quoted it long before him, the celebrated passage from one of these sermons: "Where is the God of Marstone Moor, and the God of Naseby! is an acceptable expostulation in a gloomy day. Oh! what a catalogue of mercies hath this nation to plead in a time of trouble! God came from Naseby, and the Holy One from the west! His glory covered the heavens, and the earth was full of his praise. He went forth in the north, and in the east he did not withhold his hand. The poor town wherein I live is more enriched with a store of mercies in a few months, than with a full trade of many years," &c. Mr. Orme defends Owen from a charge brought against him, in consequence of this passage, that he was one of those fanatics of his day who considered success an evidence of Divine approbation; and he certainly proves, from Owen's own reply to this charge, that he believed nothing of the kind. Owen states expressly, in his "*Reflections on a Slandrous Libel*," that "the rule of the goodness of any public cause is the eternal law of reason [we should rather say of God] with the just legal rights and interests of men;" adding what appears to us perfectly just, that "when a cause on these grounds is so indeed, or is really

judged such by them that are engaged in it, not to take notice of the providence of God in prospering men in the pursuit of it, is to exclude all thoughts of him and his providence from having any concern in the government of the world." Still, there is always much caution and sobriety to be observed in those applications of Scripture which identify our own cause with the cause of God, and our enemies with his; and we heartily wish that all makers of state prayers, and preachers of state sermons, Episcopalians as well as Puritans, Protestants as well as Papists, had always observed this admonition.

The popularity of Dr. Owen among his party was by this time so great, that he was directed to preach before Parliament, on the 31st of January, 1649, being the day after the decapitation of the king. We have been unwilling to speak severely of a man, so justly on many accounts to be respected as Dr. Owen; but we cannot but express our conviction, notwithstanding all the pleas which may be urged in palliation of his political conduct, that it was by no means to his credit that he was selected by the Regicides to preach on such an occasion, and still less so that he received public thanks, and an imprimatur for his performance; a circumstance which Mr. Orme does not seem to have recollected,—for the general impression conveyed by his statements is, that the sermon was calculated to disappoint, and not to gratify the democratical party. Though not barbarously violent, like the tirades of the fanatical Hugh Peters, it was certainly favourable to the atrocious doctrine of king-killing. The very title of the discourse, "Righteous Zeal encouraged by Divine Protection," is sufficient to shew its tendency. Still, as might be expected from the man, it contains many seasonable admonitions and reproofs to his hearers, whom he takes care particularly to warn against "oppression, self-seek-

ing, and contrivances, for persecution."

About this time, Owen became intimately acquainted with Oliver Cromwell, and accompanied him, as his chaplain, in his military expedition to Ireland. The character of Cromwell's army is thus described:—

"He sailed with the army, which consisted of fourteen thousand men, from Milford Haven, about the middle of August. Previously to its embarkation, a day of fasting and prayer was observed; in which, after three ministers had prayed, of whom Owen, probably, was one, Cromwell himself, and Colonels Gough and Harrison, expounded some parts of Scripture very suitably to the occasion. The influence of these exercises, and such conduct on the part of its commanders, must have produced a very powerful effect on a body so constituted as was the army of the Commonwealth. It was under a severe discipline; not an oath was to be heard throughout the whole camp; but the soldiers spent their leisure hours in reading their Bibles, in singing Psalms, and religious conferences. Nor are we dependent entirely on the testimony of friends for this view of the Parliamentary troops. 'I observed,' says Chillingworth, 'a great deal of piety in the commanders and soldiers of the Parliament's army; I confess their discourse and behaviour do speak them Christians; but I can find little of God or godliness in our men. They will not seek God while they are in their bravery, nor trust him when they are in distress: I have much ado to bring them on their knees, to call upon God, or to resign themselves up to him when they go upon any desperate service, or are cast into any perplexed condition. The testimony of Lord Clarendon, comparing the two armies, is much to the same purport. 'The royal army,' he says, 'was a dissolute, undisciplined, wicked, beaten army; whose horse their friends feared, and their enemies laughed at; being terrible only in plunder, and resolute in running away.' The other forces he elsewhere describes as 'an army to which victory is entailed, and which, humanly speaking, could hardly fail of conquest, whithersoever it should be led—an army, whose sobriety and manners, whose courage and success, made it famous and terrible over the world; which lived like good husbandmen in the country, and good citizens in the

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city.' Such was the army commanded by Cromwell, which gained all his battles, and to which, for a time, Owen was attached as one of the chaplains." pp. 116, 117.

While in Dublin, Owen commenced his controversy with Baxter on the subject of Redemption; a controversy which was followed up by a series of collision, which ended only with the death of both of the parties. Our limits oblige us to pass by the whole of these transactions: but our readers will lose little by our silence; for, as Owen himself admitted on one occasion, their contention was often more about "expressions than opinions." Mr. Orme justly remarks of one of these knotty nothings,—

"A prolix contention whether the death of Christ was *solutio ejusdem*, or only *lantumdem*; that is, whether it was a payment of the very thing which, by law, we ought to have paid, or of something held by God to be equivalent, does not promise much profit or gratification to the mind; especially as a man's views of the atonement, as the alone ground of acceptance, are not likely to be much affected whichever of the sides he embraces. Yet this seems to be the turning point of the present debate between Owen and Baxter." p. 121.

Our readers will be more interested in learning that, in a fast sermon preached in February 1650, Owen endeavoured to awaken the attention of Parliament and the country to the religious destitution of unhappy Ireland. He urges Parliament not to rest satisfied with the subjugation of that island, but to appoint a Committee to ascertain its necessities, religious and civil, and to endeavour to redress its grievances.—

"I would," says he, 'there were, for the present, one Gospel preacher for every walled town in the English possession in Ireland. The land mourneth, and the people perish for want of knowledge: many run to and fro, but it is upon other designs: knowledge is not increased.—They are sensible of their wants, and cry out for supply. The

tears and cries of the inhabitants of Dublin after the manifestation of Christ, are ever in my view. If they were in the dark, and loved to have it so, it might, in some respects, close the door upon the bowels of our compassion; but they cry out of their darkness, and are ready to follow any one whatever who has a candle. If their being without the Gospel move not our hearts, it is hoped their importunate cries will disquiet our rest, and extort help as a beggar doth alms.'" p. 122.

Would that there were nothing in this description, except the religious appetite of the people, to remind us of modern times! Would that the necessities so bitterly complained of did not still exist! It is little, it is comparatively nothing, to say that we have a regular established church in Ireland, and that all who will may receive Protestant instruction. The state of the country requires far more than this: the church must not passively wait for the people; it must operate actively among them, and upon them; it must devise and execute plans of patient self-denying utility; its ministers, to become truly efficient, must view themselves not as official functionaries, ready to discharge certain stipulated duties, but as missionaries eager "to spend and be spent" in the service of their Saviour, and for the welfare of their nominal charge, however little their services may be valued, and even should they be requited with every species of contempt and opposition. They must submit to be misunderstood, and perhaps reviled; they must be willing to bear with the ignorance and the prejudices of their misguided flocks; and to become "all things to all men, if by any means they may save some." This is indeed a very different condition of life to that of the quiet discharge of pastoral labours in a parish where such services are appreciated, and the minister of them is beloved; but it is what the necessities of Ireland require, and without it the whole machinery of a public ecclesiastical



establishment will be but a body destitute of a soul. The organization may be regular, but vitality and action will be wanting. It has been too much the habit of the Irish clergy, for centuries past, to view their Roman-Catholic parishioners, as placed wholly beyond the reach of their pastoral exertions. If the people paid their tithes, and the incumbent bore lightly upon them, and did not thwart their prejudices, each party was considered as discharging its duty to the other. But, in the present state of public information and right feeling, such a baneful compact can be no longer tolerated. The practical language of our Irish clergy to their parishioners must be, "I seek not yours, but you; I will reside among you, and for you; I will administer to your temporal necessities; I will instruct you and your children so far as I can meet your views, and gain your confidence; I will be your friend and patron, if you will not allow me to be your pastor; I will advise with you and assist you in all your difficulties; I will endeavour to shew you what is my faith by my works; and I will introduce among you so far as you will permit me, that inspired volume which is, or ought to be, the common standard of our belief, and which is able to make you wise unto salvation, through faith that is in Christ Jesus." Such a spirit, followed up by a corresponding course of practice, would do far more to conciliate, and eventually to convert, the bigotted, but not insensible, Irish, than whole libraries of controversy, or ten thousand sermons and disputations upon the litigated articles of our respective creeds. It is to little purpose that we commence an attack, whether upon Jews, or Papists, or Pagans, by fulminating against their errors, if we do not endeavour, by the blessing of God, to open their minds to a cordial reception of truth. Refute a Jew, for instance, in an argument on Daniel's weeks,

and he may be silenced, but he will not be convinced; or, even if convinced, he is not a step nearer the kingdom of heaven for his reluctant acknowledgment. But once lead him to repentance, and remorse for his sins; convince him of his need of a Saviour; exhibit to him the infinite mercies of God in Christ; warm his heart by a display of the blessedness of true religion, its consolations on earth, and its promises for eternity: and he will then be no unwilling auditor, while you testify to him of that Divine Messiah of whom Moses and the Prophets did speak. The jailor at Philippi, so long as his heart was untouched, would have scorned to yield his heathen prepossessions to the most elaborate arguments of his Christian prisoners; but when once constrained to exclaim, "What must I do to be saved?" he gladly embraced the message of mercy, which said, "Believe in the Lord Jesus Christ and thou shalt be saved." The self-tormenting Hindoo devotee, measuring his wearisome pilgrimage with spikes in his sandals, would have escaped proud and self-satisfied, from the keenest invectives against his superstition; but he could not stand before the milder weapons of Christian warfare, when the apostolic Swartz pointed to the only sacrifice for human transgression, and affectionately announced to him, that "the blood of Jesus Christ cleanseth from all sin." And thus must the Irish peasantry be subdued to the obedience of "the truth as it is in Jesus." In vain shall we merely descant upon the absurdity of their superstitions, or attempt to dragoon them into good morals, good politics, or a sound religious creed. So long as they fancy themselves despised or persecuted, they will naturally resist the influence which they think oppresses them; but when has it ever been found that they could not be softened by gentler arts? when have they refused to be conciliated by the voice of affection? or when have

well conducted scriptural schools, and other instruments of amelioration, been lost upon them?

From Ireland, Owen followed the Protector to Scotland, whither the Commonwealth forces had repaired. The occasion of their invasion of that country, as specified in the Declaration published by Cromwell's Parliament, was, that the Scots were enemies to the commonwealth government; and were plotting to march into England to avenge the quarrel of the Covenant, and the execution of the king; and to enthrone Charles Stuart, whom they had already proclaimed monarch of England and Ireland. Cromwell also published, in the name of the army, a separate Declaration, addressed "To all that are Saints and Partakers of the Faith of God's-Elect in Scotland;" in which he replied to the charges of heresy and blasphemy alleged against the republican forces, and urged various reasons for the execution of the king, the exclusion of his family from the throne, the erection of a Commonwealth, and the rejection of Presbyterian church government. It certainly was not to Owen's honour to be an agent in these turbulent scenes: but his motives seem to have satisfied his own conscience; for he says, in the dedication to one of his sermons preached in Scotland, dated Nov. 26, 1650, that "it was with thoughts of peace he embraced his call to this place in time of war," and that his chief design in complying with this "call" was "to pour out a savour of the Gospel on the sons of peace in Scotland; that he hoped this had been manifested in the consciences of all with whom he had to do in the work of the ministry; and that, though some were so seasoned with the leaven of contention about carnal things, as to disrelish the weightier things of the Gospel, yet the great owner of the vineyard had not left him without a comfortable assurance, that his labour in the Lord had not been in vain." Owen doubtless was not a man likely to labour any

where wholly without effect; but his influence in Scotland certainly was not great; and, indeed, the Scots in general, were so strongly opposed to the proceedings of Cromwell's party, and their pastors in particular were such determined enemies to the form of church polity which Owen had now espoused, that nothing short of a miracle would have rendered his labours acceptable among them. Congregationalism and Democracy were scarcely less odious in their sight than Prelacy itself. The ten years preceding the English invasion have been considered the golden age of Presbyterian discipline in Scotland; but Cromwell fettered its influence, and prohibited the sessions of the General Assembly, on account of the political character of that body. He, however allowed liberty of conscience to its professors\*; and the conduct of his preachers, his army, and his civil functionaries, mixed as it might be, and was, with hypocrisy and fanaticism, was certainly not such as to discourage an attention to religious observances among their Northern neighbours. We shall leave Independents and Presbyterians to continue to debate, if they think it worth their while, as to what degree of religious benefit or injury resulted to religion in Scotland, in consequence of Cromwell's invasion. We cannot, however, but think that the Usurper and his army have had somewhat hard measure dealt out to them in this respect. Bishop Burnet's personal testimony, respecting the good conduct of three of Cromwell's regiments stationed

\* In admitting here, and in a former page, the tolerating spirit of the Independents, it must be remembered that we speak only comparatively. The real basis of toleration was almost as little known to them as to other sects. They limited their toleration to those who agreed in what they considered "the fundamentals of Christianity;" but, as Neal somewhere remarks, "they were in consequence sadly entangled, when they came to enumerate these fundamentals." No toleration was allowed to Papists, Prelatists, Deists, Socinians, Arians, Quakers, Antinomians, and some other sects.

at Aberdeen is well known. "There was," says he, "an order and discipline, and a face of gravity and piety among them, that amazed all people. Most of them were Independents and Anabaptists: they were all gifted men, and preached as they were moved. But they never disturbed the public assemblies in the churches but once. They came and reproached the preachers for laying things to their charge that were false. I was then present; the debate grew very fierce; at last they drew their swords; but there was no hurt done: yet Cromwell displaced the governor for not punishing this." Kirkton, himself a Scotchman, and a Presbyterian, is adduced by Mr. Orme, as attesting in his History of the Church of Scotland, that though

"errors in some places infected some few; yet were all these losses inconsiderable in regard of the great success the word preached had in sanctifying the people of the nation. *And I verily believe that there were more souls converted to Christ in that short period of time, than in any season since the Reformation, though of triple its duration.* Nor was there ever greater purity and plenty of the means of grace than was in their time. Ministers were painful, people were diligent; and if a man had seen one of their solemn communions, where many congregations met in great multitudes, (some dozen of ministers used to preach, and the people continued as it were in a kind of trance, so serious were they in spiritual exercises,) for three days at least, he would have thought it a solemnity unknown to the rest of the world. At the king's return every parish had a minister, every village had a school, *every family almost had a Bible*, yea, in most of the country, *all the children could read the Scriptures, and were provided with Bibles*, either by their parents or their ministers." p. 132.

This extension of religion was, however, the work of the Presbyterians, the regular and indefatigable ministers of the country; but it certainly serves to shew that though Cromwell interfered with some of their ecclesiastical privileges,

he did not impede their pastoral efficiency. We fear that under cavalier influence the result would have been very different.

Owen continued with the army in Scotland till 1651; in the spring of which year he was nominated by the House of Commons to the Deanery of Christ-church in Oxford, in the room of Dr. Reynolds, who having been appointed by the Presbyterians while they were in power, was now ejected to make room for an Independent. Mr. Orme seems somewhat puzzled to reconcile the consistency of this appointment on the wholesome principles of Independency; but he masters the objection by stating, that though the emoluments of the office were retained, "its ecclesiastical functions and connexion with the church *must have been suspended.*" To abate the work and retain the revenues, certainly does not savour of that self-denying spirit which the partizans of Cromwell were so forward to assume; but, if the office was not divided, how is Owen to be acquitted of the high misdemeanour of accepting himself one of those anti-Christian papistical dignities which he had been so forward to censure in others? In justice, however, to the accused parties, we will add, that the Deanery of Christ-church is an office *sui generis*, and admits of the academical functions attached to it being separated from its ecclesiastical duties; so that Owen might earn his emoluments and find full occupation for his time, without any impeachment of his Congregational consistency.

We are now arrived at the busiest period of Owen's life, but can touch upon it only very cursorily. Cromwell being chosen Chancellor of Oxford in 1651, nominated him next year as his Vice-chancellor; to which office he was chosen, against his own consent, by the unanimous suffrages of the University, and was shortly after presented with his Doctor's degree. He seems to have spent much of his time in London



on public business, preaching before the legislature, attending conferences, and for a short time sitting in the new House of Commons that was elected in 1654, after the dissolution of the Long Parliament. Being, however, a minister the Committee of Privileges decided that he was not eligible to that office, and he was accordingly dismissed. He seems to have been fully aware of his ineligibility from the first, but also to have been so desirous, for whatever reason, of obtaining the office, that he was willing to trust to the chance of keeping it. He was appointed in 1654, one of the celebrated Government board of "Tryers," consisting of Independents, Presbyterians, and Baptists, to the number of thirty-eight, whose office was to make a general visitation of the clergy; "to enquire into the grace of God in them; their holy and unblameable conversation; also their knowledge utterance, and fitness to preach the Gospel;" and to eject all whom they considered incompetent to their functions. The conduct of some of these Commissioners was, as might be expected, not a little rash, dogmatical, and overbearing. Among other persons brought before them was the celebrated Dr. Pococke, professor of Arabic in the university of Oxford. Dr. Owen's conduct on this occasion was highly honourable to himself, but does not speak so well for some of his colleagues. Mr. Orme relates it as follows.

"Owen's views of the conduct of these Commissioners will appear from an extract of a letter to Secretary Thurloe. 'There are in Berkshire some few men of mean quality and condition, rash, heady, enemies of tythes, who are the Commissioners for the ejecting of ministers. They alone sit and act, and are, at this time, casting out, on slight pretences, very worthy men; one especially they intend to eject next week, whose name is Pococke, a man of as unblameable a conversation as any that I know living; of repute for learning throughout the world, being the Professor of Arabic in our university. So that they do exceedingly exasperate all

men, and provoke them to the height. If any thing could be done to cause them to suspend acting till this storm be over (Penruddock's rising,) I cannot but think it would be good service to his Highness and the Commonwealth.' Not satisfied with writing to Thurloe, accompanied by Doctors Ward, Wilkins, and Wallis, he repaired to the spot where the Commissioners met, where they all laboured with much earnestness to convince them of the strange absurdity of their conduct. Dr. Owen, in particular, with some warmth, endeavoured to make them sensible of the infinite contempt and reproach which would certainly fall upon them, when it should be said that they had turned out a man for *insufficiency*, whom all the learned, not of England only, but of all Europe, so justly admired for his vast knowledge and extraordinary accomplishments. And being himself one of the Commissioners appointed by the Act, he added, that he was now come to deliver himself as well as he could, from a share in such disgrace, by protesting against a proceeding so strangely foolish and unjust. The Commissioners, being very much mortified at the remonstrances of so many eminent men, especially of Dr. Owen, in whom they had a particular confidence, thought it best to put an end to the matter, and discharged Pococke from farther attendance." pp. 154, 155.

Good and evil, wisdom and folly, religion and hypocrisy were singularly blended in all these proceedings. We have seen Dr. Owen's own confession, respecting *some* at least of his official brethren: they were "men of mean quality and condition, rash, heady, and enemies of tythes;" yet what, on the other hand, says Baxter, who was neither one of the body nor friendly to their measures?

"They saved many a congregation from ignorant, ungodly, drunken teachers;—that sort of men that intended no more in the ministry than to say a sermon, as readers say their common prayers, and so patch a few good words together to talk the people asleep on Sunday; and all the rest of the week go with them to the ale-house, and harden them in their sin;—and that sort of ministers, that either preached against a holy life, or preached as men that

never were acquainted with it:—all those who used the ministry as a common trade to live by, and were never likely to convert a soul:—all these they usually rejected, and in their stead admitted any that were able, serious preachers, and lived a godly life, of what tolerable opinion soever they were. So that though many of them were somewhat partial to the Independents, Separatists, Fifth Monarchy Men, and Anabaptists, and against the Prelatists and Arminians; yet, so great was the benefit above the hurt which they brought to the church, that many thousands of souls blessed God for the faithful ministers whom they let in, and grieved when the Prelatists afterwards turned them out again. (Sylvester's Baxter, Part I. p. 72.)" p. 156.

We next find Dr. Owen warmly engaged in raising troops to repel the royalist rising in the West of England. "I have raised," he says, "in Oxford, and have now well settled, a troop of sixty horse, besides their officers;" and so eager was he in the business, that he requests "a blank commission or two for horse," to perform the like service in Berkshire. Whatever he might consider to be his duty as Vice-chancellor of Oxford, in the sphere of his civil authority, his sacred function would well have excused his gratuitous intermeddling beyond it, both in Berkshire and other places.

Dr. Owen retained his Vice-chancellorship during the whole Chancellorship of Cromwell; but Richard Cromwell, who succeeded his father in that office, on Oliver's resignation, dismissed him, at the instigation, it is conjectured, of the Protector, whose admission to regal dignity Owen is related to have opposed. He had been Vice-chancellor five years, and retained his Deanery during nine.

We shall give a few passages from our author, relative to the situation of the university, at the time when Dr. Owen became Vice-chancellor, and his conduct in the discharge of that office. The singularity of the phenomenon of a Puritan Dean of

Christ-church, and Vice-chancellor of Oxford, may well excuse our dwelling a little longer on the subject for the information of our readers.

"This celebrated seat of learning had been in most deplorable circumstances during the civil wars. The colleges and halls had gone to ruin; five of them were perfectly deserted: some of them were converted into magazines, and the rest were in a most shattered state; while the chambers were filled with officers, and soldiers, or let out to townsmen. There was little or no education of youth; poverty, desolation, and plunder, the sad effects of war, were to be seen in every corner; the bursaries were emptied of the public money, the plate melted down for the king's service, and the colleges involved in debts which they were not able to discharge. Such was the wretched state of the university, when Oxford fell into the hands of the Parliament in 1646. It was not till after a most determined struggle of two years from its being subdued, that the heads of houses who had espoused the royal cause, allowed the Presbyterian clergy, appointed to fill their places, to obtain possession of them. It may easily be supposed, that, during this violent contest, little attention would be paid by either party to the interests of the university, or the promotion of learning. When the Presbyterians did obtain the superiority, from the extreme confusion in which they found every thing, and the excited state of the public mind, a long time must have elapsed before they could bring matters even to a train of order and management." pp. 167, 168.

"Such was the unsettled state of Oxford, when Owen was appointed to fill the office of Vice-chancellor. The chairs were chiefly occupied by those who were secretly attached to royalty and Episcopacy, or by Presbyterians, whose aversion to Independents was not less inveterate; but who submitted from one motive or another, to the successive changes of that fluctuating period. A few Independents were put in, at the expense of Presbyterian exclusions, which could not fail to excite the bitterest enmity. We may, therefore, give Owen full credit for accepting the honour with reluctance and anxiety." pp. 168, 169.

"Of this state of things, Owen gives, in an oration to the university, the following description, which at once exhibits the miserable anarchy of the period, his love of learning, and the indignant contempt of the fanatical desperadoes who had attempted to re-barbarize the country.

"For the first two years we were a mere rabble, and a subject of talk to the rabble. Our critical situation, and our common interests, were discussed in journals and newspapers, by the most ignorant and despicable. Nor was any creature so miserably stupid, as not to entertain fears or hopes, on account of our situation. Such was the will of the Sovereign Disposer of events, that mortals might learn to value less whatever is mortal: nor was it perhaps right, that, while empires, and the highest ornaments of the whole world, were withering, the university alone should carry an uninjured flower. Meanwhile, our cause, which ought to have been held sacred, but was now exposed to the greatest danger, very few ventured heartily to defend. Nay, such was the pitch of madness, that to have stood up for gownsmen would have been reckoned a violation of religion and piety," pp. 172, 173.

"The exertions of the Vice-chancellor, we may be assured, were not wanting to correct these evils, to maintain the rights of the university, and to support its claims to the character of piety and learning. He set himself vigorously to curb the licentiousness of the students. The state of morals and order among them, with the degree of firmness and authority which was requisite to keep them in subjection, may be judged of by the following incident:—At a public act, when a student of Trinity College was *terra filius*, the Doctor, before he began, told him that he should have liberty to say what he pleased, provided he would abstain from profaneness, obscenity, and personalities.—The *terra filius* began, but soon transgressed all the rules which had been prescribed to him. The Doctor several times desired him to forbear, but still he went on; till at last, seeing him obstinate, he sent the beadles to pull him down. On this the scholars interposed, and would not suffer them to come near him. The Doctor determined to pull him down himself; and though his friends near him dissuaded him, lest the scholars should do him some mischief, 'I will not see authority

trampled on in this manner,' said he, and actually pulled him down, and sent him to Bocardo; the scholars standing off, surprised at his resolution. He took care, says the writer of his life, to restrain the loose, to encourage the sober and pious, to prefer men of learning and industry, and, under his administration, it was visible that the whole body of the university was reduced into good order, and flourished with a number of excellent scholars, and persons of distinguished piety." pp. 174, 175.

"The Doctor managed the different parties in the university by his gentlemanly behaviour and condescension; by his impartiality and decision; and by his generous disinterestedness. He was moderate, but firm, dignified, and at the same time full of gentleness. He gained the good wishes of the Episcopalians, by allowing a society of about three hundred of them, who used the Liturgy, to meet every Lord's day, over against his own door, without disturbance, although they were not legally tolerated. He secured the support and favour of the Presbyterians by giving away most of the vacant benefices in his gift to persons of that denomination; and with the Presbyterians of the university he had the most intimate intercourse. Among the students he acted as a father. While he discountenanced and punished the vicious, he encouraged and rewarded the modest and the indigent. He was hospitable in his own house, generous to poor scholars, some of whom he took into his family, and others he assisted by presents of money." pp. 187, 188.

"In his own person he gave an example of fidelity and laborious diligence, which must have been attended with the best effects; while his labours in the pulpit aided the influence of his academical exertions. The university sermons, on the Lord's day afternoons, used to be preached by the fellows of the college in their course; but this being found not so much for edification, the Vice-chancellor and Dr. Goodwin divided the labour between them." pp. 188, 189.

"Every second Sabbath he preached at Stadham, in the neighbourhood, where he bought some property. Thus, between the university and the pulpit, not to speak of other labours, which remain to be brought forward, his hands must have been very fully occupied." p. 189.

"Granger, though a churchman, ex-



presses himself very honourably of Owen. 'Supposing it to be necessary for one of his persuasion to be placed at the head of the university, none was so proper as this person; who governed it several years with much prudence and moderation, when faction and animosity seemed to be a part of every religion.' p. 198.

A very singular charge brought by Anthony Wood against the Vice-chancellor was, that he was an anti-disciplinarian, and—a *dandy*! "He endeavoured," says Wood, "to put down habits, formalities, and all ceremony, notwithstanding he before had taken an oath to observe the statutes and maintain the privileges of the university. While he did undergo the said office, he, instead of being a grave example to the university, scorned all formality, undervalued his office, by going in *quirpo*, like a young scholar, with powdered hair, snake-bone band-strings, or band-strings with very large tassels, lawn band, a large set of ribbands, pointed at his knees, and Spanish leather boots, with large lawn tops, and his hat mostly cocked." A man must surely be very much at a loss for arguments when he condescends to register the wardrobe of his opponent. What would the honest Antiquarian have said if the Puritan Vice-chancellor had chanced to have been an unkempt sloven? Granger remarks that, according to Wood's style of writing, his description amounts, in fact, to no more than Dr. Owen was a man of good person and behaviour, and likely to go well dressed.

Immersed in these numerous and most arduous and active employments, it is quite astonishing that Dr. Owen should have found any time whatever for his literary labours; yet, amidst the busiest part of his life, his pen was never idle, and some of his most elaborate works were produced during the period of his official employments at Oxford. Among these were his "Divina Justitia," his "Doctrine of the Saints' Perseverance;" his

"Vindiciæ Evangelicæ," and his "Mortification of Sin." We have not space left to attempt a notice of any of these works; but we shall give our readers a parenthesis of repose from our historical narration, by quoting from the last but one of them a passage which Mr. Orme has extracted, and which we earnestly recommend to the serious attention of all religious controversialists.—

"That direction, which with me is *instar omnium*, is a diligent endeavour to have the power of the truth contended for, abiding on our hearts, that we may not contend for notions; but for what we have a practical acquaintance with in our own souls. When the heart is cast into the mould of the doctrine which the mind embraceth; when the evidence and necessity of the truth abide in us; when not the sense of the words, but of the things is in our hearts; when we have communion with God in the doctrine we contend for, then shall we be garrisoned by the grace of God against all the assaults of men. Without this, all our contending is of no value to ourselves. What am I the better if I can dispute that Christ is God, but have no sense that he is a God in covenant with my soul? What will it avail me to evince by testimonies and arguments that he hath made satisfaction for sin, if, through my unbelief, the wrath of God abides on me? Will it be any advantage to me in the issue, to profess and dispute that God works the conversion of a sinner, by the irresistible grace of his Spirit, if I was never acquainted experimentally with that opposition to the law of God which is in my own soul by nature, and with the efficacy of the exceeding greatness of the power of God, in quickening, enlightening, and bringing forth the fruits of obedience? It is the power of the truth in the heart alone, that will make us cleave to it indeed, in the hour of temptation." pp. 217, 218.

Passages like this are in Dr. Owen's very best style; and, to his honour be it added, this was the style in which he seems most at home and at his ease. Indeed he often expresses the reluctance with which he ever entered upon points of theological jangling; and his spirit well knew how to soar to a far higher and happier region. He

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could ever have wished, as he himself beautifully remarks in one of his publications, to have been conversant only with such subjects as afford "free and wide scope for ranging through the most delightful meads of the holy Scriptures, and contemplating in them the transparent fountains of life, and rivers of consolation;—subjects, which, unencumbered by the thickets of scholastic terms and distinctions, unembarrassed by the impediments and sophisms of an enslaving philosophy, lead sweetly and pleasantly into pure, unmixed, and delightful fellowship with the Father and with his Son."

The remainder of Dr. Owen's works, comprising their numerical majority, were published after his dismissal from his vice-chancellorship. These we regret to be obliged to pass over entirely. Several of them are still well known, and are highly valued. Those of our readers who wish for a list of them, with copious notices, may refer to Mr. Orme's publication, one half of which is devoted to this object. We would name two or three which appear to us highly valuable, if we were not afraid of excluding others, unknown, perhaps, to us, but equally deserving of distinction.

A few additional memoranda must conclude this protracted article.

Towards the close of the year 1658, Dr. Owen acted a conspicuous part at the Savoy Assembly of Independent Ministers and Delegates. The preparations for this meeting were made before the death of Oliver Cromwell; but the Conference did not commence till after that event, which happened in September of that year. About two hundred elders and messengers assembled, and, after various meetings, drew up their "Declaration of the Faith and Order owned and practised in the Congregational Churches in England." There has always appeared to us some inconsistency in the

"Declarations of Faith and Order," which have at different times been framed by the ministers and delegates of Independent congregations; whose first principle is, that each congregation is to follow its own scheme; for, though it so happens, in point of fact, that at these conferences the whole body may have been usually found fundamentally accordant, it might also have happened quite otherwise, and that on many subjects of discipline as well as doctrine. In the present age, the Unitarians are generally Independents or Congregationalists; but they are certainly very far from agreeing in the theological doctrines at least, of the Savoy divines; or of the compilers of the Westminster Confession, which, though not issued by a professed body of Congregationalists, has in practice very generally superseded among Independents their own Savoy Declaration. It is observable also, that the Savoy Declaration is not a mere general recognition of the fundamental principle of Independency, but is as minute in its specifications and regulations as the Confessions of Episcopalians, Presbyterians, and other professedly united bodies. It differs indeed from these, in the leading article, that no test ought to be imposed: but as to the actual practice of life there is a gregarious and self-preserved principle in most communities, which operates to the full as strongly by means of mutual sympathy as by specific enactments. The minority must either yield to the majority or quit the connexion; and it comes to nearly the same result in practice, whether this is effected by a general understanding, or by a clearly defined test. It so happened in Dr. Owen's time that the hundred Congregational bodies assembled at the Savoy, agreed pretty minutely in their views of doctrine and discipline; but had their case been otherwise, two or more rival "Declarations," must have been provided; and so on, upon the principles of

Independency, till each congregation has its own distinct model of faith and church order, to which all in that congregation, whether approving of every part or not, must either submit or secede. General Declarations of Independents, may attest the principles of the parties actually affixing their signatures to them; but they have no just claim to be considered as the articles of faith or practice of any individual or community besides the subscribers. And if any such Declarations may, by voluntary agreement, be constituted a test by single congregations in their admission of their ministers or members, what forbids the application of the same rule to larger communities? What forbids that a whole nation should by mutual compact appoint certain regulations as the basis of its public faith and worship? What forbids that the Scots should agree to have a Presbyterian, or the English an Episcopalian, form of church government?

The state of the parishes of England during the Commonwealth was strangely anomalous. It is described as follows by Mr. Orme himself, who seems to perceive nothing but what is bright and cheering in the description, though he intimates that such a state of things "may *by many* be considered anarchy and confusion."

"During the Commonwealth no system of church government can be considered as having been properly or fully established. The Presbyterians, if any, enjoyed this distinction. But the ministers who occupied the parish churches, were of very various sentiments. Many of them were secret friends to the old Episcopacy and the Liturgy. Many were for a reformed Episcopal government. Others thought no form of ecclesiastical polity of Divine right, or gave themselves no concern about the matter. Some were Independents, and a few were Baptists. Cromwell's policy encouraged this diversity; as he dreaded the ascendancy of any one party." pp. 245, 246.

We pass over Dr. Owen's political conduct between the death of Oliver Cromwell and the restoration of Charles the Second. He seems to have taken a very active share in the proceedings of that stormy period, and particularly to have opposed himself to the return of the king. He was equally zealous against the Presbyterians, whose influence now predominated in Parliament, and who seized the opportunity of dismissing him from his deanery, on the 13th of March, 1660, and re-appointing Dr. Reynolds in his place.

Thus successively bereft of his academical appointments, he retired to Stadham, the place of his birth, where he possessed an estate, and during his residence in Oxford had collected a small congregation. The congregation was, however, soon broken up by the Oxford militia, and the storm became so violent that he was obliged to quit Stadham, and to wander from place to place for personal security. It should certainly much abate the severity with which the conduct of such men as Dr. Owen has been viewed, that they were impelled by the principle of self-preservation; apprehending, on strong grounds, that their religious rights, and even their property, their civil freedom, and their lives, were at stake, in case either Presbyteritanism or Episcopacy should prevail.

Anthony Wood expresses his astonishment that Dr. Owen was not excepted from the benefit of the Act of Oblivion, passed at the Restoration; but, considering his high character and reputation, it was not likely that the new government would unnecessarily involve themselves in the odium of such a measure. He was, however, subjected to the disabilities and reproaches which fell upon his party, and was brought into great trouble and danger for holding illegal conventicles; his conscience not allowing of his either giving up preaching, or conforming to the regulations prescribed



by the legislature. He was not ejected under the Act of Uniformity, as were so many of his Independent and Presbyterian brethren, not being in possession of any office that required submission to the Test; but he steadily declined the acceptance of high preferment in the church, which was offered him on the condition of his conforming to the statute. Whatever difference of opinion may exist as to the line of conduct he had chosen, his integrity was unimpeachable.

On his removal, or rather his escape from Stadham, he repaired to London, where he lived for the most part in privacy, but preaching as often as he had opportunity. He also wrote and published various anonymous tracts about this time; the chief design of which, says Mr. Orme, was

"to promote peaceable obedience to the civil enactments of government;—to show the injustice and impolicy of subjecting conscientious and useful men to suffering on account of their religious sentiments;—to expose the unconstitutional nature of the proceedings against them, by informers and secret emissaries;—to give a view of the nature and benefits of toleration, in former ages, and other places;—to vindicate it from various charges, and to point out the folly of attempting to settle the peace of the country on the basis of religious uniformity." p. 305.

A common adversity often softens old enmities; and this might be the reason that we find Owen corresponding with Baxter, at the earnest desire of the latter, on the practicability of a union between the Presbyterians and the Independents. Baxter was encouraged to open the negotiation, on finding, from one of Dr. Owen's tracts, that his Congregational principles did not go to the length of giving to the laity "the power of the keys;" so minute oftentimes, and unexpected, are the circumstances that give rise to the greatest transactions! The scheme, however, proved at that time abortive; but it was accomplished in

1696, shortly after the death of both these eminent men. Owen's views of formal ecclesiastical unions not founded in sentiments of mutual esteem, are strikingly expressed by himself, as follows, in one of his published sermons.

"I should be very sorry, that any man living should outgo me in desires that all who fear God throughout the world, especially in these nations, were of one way as well as of one heart. I know I desire it sincerely; but I do verily believe, that when God shall accomplish it, it will be the *effect* of love, not the *cause* of love. It will proceed from love before it brings forth love. There is not a greater vanity in the world, than to drive men into a particular profession, and then suppose that love will be the necessary consequence of it; to think that if by sharp rebukes, by cutting bitter expressions, they can but drive men into such and such practices, that then love will certainly ensue." p. 313.

Among the works which Dr. Owen published about this period, was one on the Observance of the Christian Sabbath, which we allude to merely for the purpose of exhibiting his character in a truly pleasing aspect. In this work he had ably vindicated the sanctity of that day, both from the objections of those fanatics of the Commonwealth who disputed its Divine obligation, maintaining that all the days were alike to believers, and all ought to be Sabbaths; and from the lax and licentious practices which had made it a day of sports, idleness, and immorality, under the auspices of Charles the Second. In the course of his argument he had blamed, and most justly so, those writers who had pharisaically and superstitiously heaped observance upon observance for every hour, and almost minute, of that day, "so that a man could scarcely in six days read over all the duties proposed to be observed on the seventh;" and who, moreover, had "laboured more to multiply directions about external duties, giving them out, as it were, by number or tale, than to direct

the mind to a due performance of the whole duty of the sanctification of the day, according to the spirit and genius of Gospel obedience." These, and some other remarks in the work, brought down on him the rebukes of various of his brethren; and, among others, of the venerable Eliot, the apostle of the American Indians. This expostulation deeply affected him, and drew from him in his reply, the following passage, which exhibits his humility, his tenderness of conscience, and his keen feeling of his own infirmities, in a light which the rougher portions of his history do not, perhaps, prepare the reader to expect.

"I suppose there is scarce any one alive in the world, who hath more reproaches cast upon him than I have; though hitherto God has been pleased, in some measure, to support my spirit under them. I still relieved myself by this, that my poor endeavours have found acceptance with the churches of Christ. But my holy, wise, and gracious Father sees it needful to try me in this matter also; and what I have received from you, which, it may be, contains not your sense alone, hath printed deeper, and left a greater impression on my mind, than all the virulent revilings and false accusations I have met with from my professed adversaries. I do acknowledge to you that I have a dry and barren spirit, and I do heartily beg your prayers, that the Holy One would, notwithstanding all my sinful provocations, water me from above: but that I should now be apprehended to have given a wound to holiness in the churches, is one of the saddest frowns in the cloudy brows of Divine Providence. The doctrine of the Sabbath I have asserted, though not as it ought, yet as well as I could; the observation of it in holy duties to the utmost of the strength for them, which God shall be pleased to give us, I have pleaded for; the necessity also of a serious preparation for it, in sundry previous duties, I have declared. But now to meet with severe expressions—it may be, 'tis the will of God, that vigour should hereby be given to my former discouragements, and that there is a call in it to cease from these kinds of labours." pp. 353, 354.

In the beginning of the year 1672 Charles the second issued his well-known Declaration of Indulgence, which, though covertly intended in favour of the Papists, enabled the Nonconformists to resume their worship. Owen drew up, and presented to the king, on this occasion, an address of thanks from the Nonconformists; and availed himself of the Indulgence, to establish, in conjunction with Manton, Bates, Baxter, Jenkins, and Collins, the celebrated Pinner's-Hall lectures, which were carried on till the year 1695. On the death, in 1673, of Caryl, the annotator on the Book of Job, Dr. Owen succeeded that minister in his pastoral charge, and continued in the office till his removal to that better world, where Baxter himself, his oldest and not least zealous opponent, says, "I doubt not his soul is now with Christ, where there is no darkness, no mistakes, no separation of Christ's members from one another."

Dr. Owen was twice married, and had a very numerous family, but scarcely any trace is recoverable of his domestic history. Between his numerous and voluminous writings, his pastoral charge, his academical labours, and his political turmoils, he could have found little leisure for the endearments of private life, but there is no intimation on record that he was negligent of its duties. During his last years his health failed him, and he was much afflicted with the stone and Asthma. The following letter to a friend, dictated by him the day before he died, discovers what was the state of his mind in the prospect of that solemn hour.—

"Although I am not able to write one word myself, yet I am very desirous to speak one word more to you in this world, and do it by the hand of my wife. The continuance of your entire kindness, knowing what it is accompanied with, is not only greatly valued by me, but will be a refreshment to me, as it is even in my dying hour. I am going to Him whom my soul has loved, or rather

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er who has loved me with an everlasting love, which is the whole ground of all my consolation. The passage is very irksome and wearisome, through strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to London to-day, according to the advice of my physicians; but we are all disappointed by my utter disability to undertake the journey. I am leaving the ship of the church in a storm; but while the great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible, that He will never leave us nor forsake us. I am greatly afflicted at the distempers of your dear lady: the good Lord stand by her, and support and deliver her. My affectionate respects to her, and the rest of your relations, who are so dear to me in the Lord. Remember your dying friend with all fervency; I rest upon it that you do so, and am yours entirely." p. 447.

On the morning of the day on which he died, August 24, 1683, in reply to a friend, who called to tell him that he had just put to press the "Meditations on the glory of Christ," which Owen had entrusted to his care, he said, "I am glad to hear it; but, oh, brother Payne! the long wished-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing in this world."

Such was the conclusion of the mortal career of this eminent man. He died in his sixty-seventh year, and was buried in a vault in Bunhill Fields, where his epitaph is still in perfect preservation.

We have exceeded our bounds, but will not lay down our pen without giving from our author a few particulars respecting Dr. Owen's personal appearance and deportment.

"Dr. Owen was tall in stature, and toward the latter part of his life inclined to stoop. He had a grave majestic countenance; but the expression was sweet rather than austere. His appearance and deportment were those of a gentleman." p. 445.

"There was little of pride or overbearing in his manner. The tendency of his talents and honours to elate him, was counteracted by the deep insight which he had into the character of God, and the interior of human nature."

"He was very affable and courteous, familiar and sociable; the meanest persons found easy access to his conversation and friendship. He was facetious and pleasant in his common discourse, jesting with his acquaintances, but with sobriety and measure;—a great master of his passions, especially that of anger." p. 453.

"His talents, as a public speaker, were of the first order. His voice was strong, but not noisy; sweet, but exceedingly manly, with a certain sound of authority in it. His gesture was far removed from theatrical affectation, but always animated, and adapted to his subject. His personal appearance aided most powerfully the advantages of his voice, and all were supported by a presence of mind which seldom forsook him even in the most trying circumstances." pp. 463, 464.

And thus, as honest Walton would say, we "draw the curtain" upon a man, whom, whatever his faults, posterity must continue to revere. What has struck us particularly observable in his history, is that greatness of character which made him master of himself, and enabled him to live, as it were, in his own uninvaded world, in the midst of scenes which would have utterly absorbed and distracted all the powers of an ordinary mind. Though he spent much of his time in courts and camps, amidst the agitations of party and the busiest scenes of public life; yet he was daily breathing the atmosphere of a brighter world, and knew how to escape from all the perturbations of this "visible diurnal sphere," to drink, silently and unseen, at the purest fountains of heavenly light and love. As his biographer beautifully remarks, it was while governing the contending spirits of Oxford, surrounded by the turbulent elements of the Commonwealth, and discussing the intricacies of the Arminian and Socinian debates, that he wrote on the Morti-



fication of Sin, and on Communion with God. While struggling with oppression, and sometimes concealing himself for safety, he produced his Exposition of the 130th Psalm, and his work on the Hebrews. When racked with the stone, and "in deaths oft," he composed his Defence of Evangelical Churches, and his Meditations on the Glory of Christ. The change of subject, or of circumstances, appears to have effected little change on his spirits, or on the state of his mind. The secret of this enviable attainment, as Mr. Orme also justly remarks, was to be found "in the extraordinary measure of Divine influence which he enjoyed." When he describes "the mortification of sin," it was

what he himself daily practised. When he exhibits the nature and advantage of communion with God, he tells us unconsciously what was passing in his own breast. When he enforces the duty of spiritual-mindedness, he illustrates what, amidst all the distractions of his many-coloured life, he daily studied to enjoy. His example has left to posterity the double admonition, that a man may be, to the highest pitch of devotion, a Christian, in every possible scene of life; but that, at the same time, it is with extreme peril that he mingles unnecessarily in the conflict of secular or ecclesiastical contentions, from which even an Owen did not escape without many a dangerous and unsightly wound.

### Literary and Philosophical Intelligence, &c. &c.

#### GREAT BRITAIN.

**PREPARING** for publication: The Rev. H. Mariott's Practical Sermons, third course;—Vol. III. of Burkardt's Travels in the Hédjaz; Description of the Empire of China, by J. Klaproth;—The Book of the Church, by R. Southey;—Directions on Conduct, to an Attorney's Clerk, by W. Buckland;—Abstracts of 860 Deeds in St. Neot's Priory, by the Rev. G. Gorham.

**In the Press:** The Hulsean Lectures for 1823, by the Rev. Mr. Franks;—Professor Buckland's Description of Kirkdale Cave;—The Westminster Quarterly Review, No. I.;—Journal of Captain Parry's Second Voyage of Discovery;—Vol. II. of Burchell's Travels in Southern Africa;—The Suffolk Papers;—Letters from the Caucasus and Georgia;—The Connexion of Christianity with Human Happiness, by the Rev. W. Harness.

The following subjects are proposed for the Chancellor's prizes at Oxford, for the ensuing year, namely,—For Latin Verses, "Babylon;"—For an English Essay, "Athens in the time of Pericles, and Rome in the time of Augustus;"—For a Latin Essay, "Coloniarum apud Græcos et Romanos inter se Comparatio."

From a late official enumeration it appears that the Library of the British Museum contains 125,000 volumes, and the Royal Library 65,000.

The following extract from a letter written in the reign of Queen Elizabeth, shews the scrupulous nature of the forms imposed by her ecclesiastical injunctions in the marriages of the clergy:—

"After my very herty commendacions, the berer herof, beyng the minister of the p'ish where I dwell, beyng in wante of a wife, is very desyrous to marry a mayd dwelling within the same p'ish, and for as much as by her Maties Injuncions a minister cannot marry but by the examinacions and allowance of the Bishopp of the Dioces and two Justices of the Peace nere unto the place where the sd minister and woman do dwell, I am for him to desyre yor assent thereunto. The man is of honest and good conv'sacion, and the woman ys of good yerres, towards xxx. and a very sober mayd and honest, and so rep'rted of by the substantiallest men of this p'ish, where she hath dwelled almost seven yerres. He hath the good will of the mother, the father beyng dede, and of the master wh whome she last dwelled, and of her frends, and of the p'ish wherein he serveth. I sent for dyv's of

them to know their opinions of the matter before I would wryte. I besech you signify your assent to my Lord Bishopp."

It has been doubted by some persons, whether the use of oaths and indecencies on the stage is legally punishable. The following quotation from an unrevoked Act of the 3d James I. cap. 21, shews that such a surmise is quite gratuitous; and it would be well if the enactment were duly enforced:—

"It is enacted, that if, at any time or times, any person or persons, do or shall, in any Stage-Play, Interlude, Shew, May-Game, or Pageant, jestingly or prophanely, speak or use the holy name of God, or of Jesus Christ, or of the Holy Ghost, or of the Trinity, which are not to be spoken but with fear and reverence, *he or they shall forfeit for every such offence Ten Pounds.* One moiety thereof to go to the King's Majesty, and the other half to him that shall sue for the same."—

About the year 1701, when Jeremy Collier's book had drawn people's attention to the abuses of the stage, several performers being indicted under this Act, Betterton and others were fined.

A numerous body of artists have formed themselves into a Society, for the purpose of erecting an extensive suite of rooms, for the exhibition and sale of works in painting, sculpture, architecture, and engraving. The exhibition is to open immediately after the close of the British Institution in April. The exhibition-room is being built in Suffolk Street, Charing Cross, and is to be the largest room for the purpose in London.

An Institution for teaching mechanics the scientific principles of their several trades, has been lately established in London under the guidance of Dr. Birkbeck, the founder of the first institution of the kind at Glasgow. Similar plans are in progress at Liverpool, Manchester, Leeds, Bristol, and Birmingham. The plan of these institutions will include lectures on the arts and sciences, a library of reference and circulation, a reading-room, a museum of models, a school of design, and an experimental workshop and laboratory. We most heartily wish well to such institutions, which are well calculated not only to increase the knowledge, but to improve the habits, and to better the condition, of our mechanics; and also to cut off many sources of vice and

temptation to which they have hitherto been exposed. The ultimate benefit also of such institutions to the country at large will be great, if due care be taken to prevent their degenerating from their original intention.

#### FRANCE.

A new French periodical work is announced under the title of "The Christian Philanthropist," which is intended as a record of the operations and success of religious and other benevolent societies throughout the world, and especially in England, with a view to assist the formation of similar institutions. Most joyfully shall we hail the increase of works of this character from the French press.

The Academy of Sciences of the Institute intends, in its general sitting, every year, to receive a summary, reporting the universal progress of science. No discovery of any importance, no useful application of science to the arts, will fail of public announcement in the series of these annual reports; which will include, not only discoveries made in France, but those communicated to the Institute by its foreign correspondents. The first report has been made by M. Fournier. We copy from his memoir a few passages, as a specimen of the details.

"Light is transmitted with an immense velocity, through all parts of the universe. It traverses, with a uniform motion, about 210,000 miles in a second; becomes reflected on the surface of bodies, and some parts of its rays penetrate transparent bodies. In decomposition, it falls into coloured homogeneous rays, refrangible, but unequally. When a ray of light passes through certain crystals, it divides into two distinct parts; it is this which constitutes double refraction. Each of the two refracted rays acquires, in the interior of the crystallized medium, a peculiar disposition, which has been designated by the name of polarization, and which keeps up a singular but constant relation with the situation of the elements of crystals."

"A practical illustration of some of the properties of light, appears in the establishment of dioptric light-houses. In these, the light is not reflected, but transmitted through glass lenses, which render the rays parallel. The flame is placed in the centre of eight similar lenses, and the whole turns on an axis, so that all the points of the horizon are illuminated. To render the flame un-

commonly ardent, Messrs. Arago and Fresnel have invented a lamp with concentric fires, the light of which is equivalent to that of 150 wax candles. From late trials, it appears that even in dusky weather these lights may be seen at the distance of more than eight leagues. Such is their lustre, that even before the close of day they may serve as signals in geodesic operations, and have been employed as such by Messrs. Arago and Mathieu, and by Messrs. Kater and Colby of the Royal Society of London. A telescope will discover these signals at more than sixteen leagues' distance, an hour before sunset; and, an hour after sunset, the naked eye will distinguish them at the same distance."

"From some recent experiments of M. Seebach, of the Academy of Berlin, we learn that the contact of different metals, and the inequality of temperatures, will be sufficient to produce very sensible magnetic effects."

"The French academicians, in 1738, made some experiments for measuring the velocity of sound; the Board of Longitude renewed them, in the month of June last, with all possible precision. It has been found that the velocity of sound, in the air, at the temperature of 55 deg. Fahrenheit, differs very little from 1044 feet per second."

"In the year 1822, four comets appeared; the first of which was discovered by M. Gambard, at Marseilles, and two others by M. Pons. For one of these, there have been only two observations, so that the elements of its orbit have not been calculated. These elements have been ascertained for the other two comets. They differ considerably from those that appertain to preceding comets; hence we may judge that

they are stars different from all those that have been hitherto observed."

"Our marine observations on the configuration of the lands, the position of rocks and shoals, new methods of sounding, &c. are progressively augmenting every year. Our vessels have been employed in scientifically examining all the shores of the Mediterranean, of the Black Sea, the Western Coasts of Africa, those of Brazil, &c. The results of their discoveries are published at a vast expense, by the French government, that all maritime nations may profit by the knowledge so imparted."

"Two enlightened governments have announced their intention to concur in the publication of the great Logarithmic Tables of M. de Prony, from which spherical geometry will derive immense advantages."

"Grand geodesic operations are now carrying on in France. Researches of this description are highly interesting to the mathematical sciences, as they conduce to the correct ascertaining of the figure of the globe. In India, Colonel Lambton is proceeding, annually, in his geodesic operations. By comparing the measurements made in India and in Europe, the excess of the equatorial diameter above that of the axis that passes through the poles, is computed to be equal to the three hundred and tenth part of the polar axis. A sort of cordon of geodesic operations have been formed between those in France, England, the Low Countries, Hanover, Denmark, Bavaria, Austria, Switzerland, and Upper Italy. An immense network, or connexion of triangles, has been hereby established, and one and the same science has extended its peaceable empire over the greatest part of Europe."

## List of New Publications.

### THEOLOGY.

Eighteen additional Sermons on Doctrine and practice; by the Author of the former Volume. 12mo. 5s.

A second Series of Sermons, doctrinal and practical, adapted to the Service of particular Sundays; by the Rev. J. Aspinall, A. M. 8vo. 8s.

A Monitor to Families, or Discourses on some of the Duties and Scenes of Domestic Life; by Henry Belgrave. 12mo. 7s. 6d.

Lectures on Popery; by the Rev. J. S. Sengrave.

Frederick, or Incidents illustrative of Piety in the Domestic Circle. 18mo. 2s.

Religion the true Source of Happiness. 18mo. 2s. 6d.

A Treatise on Religious Fasting, being an Attempt to examine the Authority, explain the Nature, consider the Design, and recommend the Observance of that Duty; by E. R. Lloyd. 12mo. 2s.

A Charge delivered to the Clergy of the Archdeaconry of Derby; by the Rev. S. Butler, D. D. 4to 3s. 6d.

The Duty of Self-Resignation to the Di-



vine Will; by the late Dr. Worthington; 12mo. 3s. 6d.

The Christian Philosopher, or the connection of Science with Religion, &c.; by T. Dick. 12mo. 7s.

The Connexion between the Laws and Religion, an Assize Sermon; by G. H. Law, D. D. Lord Bishop of Chester.

Mental Discipline, addressed to Students in Theology. Part III. By the Rev. H. F. Burder, M. A. 8vo. 4s.

The Divine Authority and Political Expediency of Ecclesiastical Establishments, a Sermon, preached at the Visitation of the Archdeacon of Middlesex; by the Rev. J. H. Browne, M. A. 8vo. 1s. 6d.

Short Prayers, adapted to the several Chapters of the New Testament; by the Author of "The Family Commentary;" (Part I. The Gospel of St. Matthew.)

Hints on the Nature of a Christian Church; by J. Hargreaves. 1s.

#### MISCELLANEOUS.

Memoirs of the late Mrs. Henrietta Fordyce, Relict of James Fordyce, D. D.; to which is added a Sketch of the Life of James Fordyce, D. D. Post 8vo. 6s.

First Steps to Botany; by J. L. Drummond, M. D. 12mo. 9s.

Lectures on Chemical Science; by G. Gurney. 8vo. 13s.

The Oedipus of Sophocles, literally translated; by T. W. C. Edwards, M. A.

A Geognostical Essay on the Superposition of Rocks in both Hemispheres; by M. De Humboldt; translated into English, under his inspection. 8vo. 14s.

Supplement to the Comparative Estimate of the Mineral and Mosaic Geologies; relative to the Phenomena of the Cave at Kirkdale. 8vo. 5s.

A translation of all the Greek, Latin, French, and Italian Quotations, in Blackstone's Commentaries. 8vo. 9s.

The Ancient Laws of Cambria, translated from the Welsh; by W. Probert.

A Dictionary of the Mathematical and Physical Sciences; by W. Mitchell, LL.D.

A Catalogue of Modern Books published and sold by Hatchard and Son.

An Essay on Apparitions, in which their Appearance is accounted for by Causes wholly independent of Preternatural Agency; by J. Anderson, M. D. post 8vo. 2s.

## Religious Intelligence.

### PROGRESS OF CHRISTIANITY IN THE SANDWICH ISLANDS.

THE following are interesting extracts from a letter, dated March 10, 1823, from Mr. Ellis, the missionary in the Sandwich Islands. "We approached these shores, destined to be the scene of our future exertions in the great Redeemer's cause, with feelings of peculiar interest and delight. On landing, we were kindly received by our dear brethren and sisters, the American missionaries, who have hospitably entertained us beneath their friendly roof, till provided with a house to go into. The king and chiefs also greeted our arrival with pleasure, and seemed to have been waiting for our return, according to our promise made on a former visit in company with the deputation. I was happy to find the good work had gone on more encouragingly since our departure. The king and principal chiefs of all the islands we found very favourably disposed towards the religion of Jesus Christ, and diligent in the use of the means of instruction; several of them having made a very respectable proficiency in reading and writing, being able to write intelligibly, and read the small spelling-book published in their language. The Sabbath-day is kept as a holy day, by all the chiefs and many of the people, who

to a great degree abstain from labour, barter, and other worldly occupations. Every Saturday night, the king's crier is sent round to proclaim throughout every part of the village, that the morrow is the sacred day; that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandalwood, shoot birds, or follow any of their games or play, but go to the place of worship and hear the word of God. Few public criers have such commissions! We have very good congregations on the Sabbath-days, and also on Wednesday evenings; frequently about one thousand attend, though not more than five hundred can be accommodated inside the chapel; but this is not perhaps one-fifth of the population of the village of Honorura, where for several Sabbaths past we have had a meeting in the evening, either at the king's large house or in one of the public school-houses, which is in general well attended. The work of teaching goes on pleasingly, though not so rapidly as we could wish. The king's mother and her husband are chiefs of considerable influence, and are very friendly. We receive almost daily applications for books. The climate is, I think, more congenial to our constitutions than that of the Society Islands. The village in the vicinity of

which we live is very populous, containing probably between five and six thousand inhabitants, besides foreigners, of which at times there are considerable numbers. There are about sixteen merchants, including the American consul, who resides here constantly, to transact business with the natives and with the shipping that are continually arriving. A considerable reinforcement of missionaries is almost daily expected from America, among whom there will be perhaps five preachers. The population is stated at 150,000 in all the islands, probably it exceeds a hundred thousand, to all of whom a preacher has now free access. May God in mercy stir up the churches both of England and America, to united, fervent, special prayer, not only for this nation, but for every groupe and every solitary island upon the bosom of the vast Pacific, till they shall all become evangelized! I have, since our arrival here, had several interviews with a native of the Marquesas, with whom I could converse intelligibly.—He informed me several Tahitians had occasionally visited them; that the chiefs and people were desirous missionaries should be sent to them, and that they would not molest them. It has long been a matter of deep regret to us all, that they should remain so long in the neighbourhood of the Society Islands, unvisited, degraded by idolatry and wretchedness, without a friendly guide to conduct them to the temporal and spiritual enjoyment of all those inestimable blessings which Christianity is calculated to impart."

#### COCHIN JEWS.

The following information has been recently obtained respecting the Cochin Jews. They consist of the White and those usually termed Black Jews, and their freed and household servants respectively. It seems that the merchandize in Hebrews among them is done away. The rules therefore laid down by Moses, which restricted them in this respect, do not now apply. (See Exod. xxi. 2—4; Levit. xxv. 39—41, &c.) Indeed, neither the sabbatical year nor the year of jubilee has been kept since the dispersion, having reference only to the holy land. The household servants now in their possession were originally purchased, as were those they have freed, from amongst the five lowest casts of the natives; namely, carpenters, workers in brass,

gold and silver smiths, iron smiths, and palayen or pullee-casts; and to make proselytes from these was one of the privileges granted by Chesam Permaul, the Malabaric king, and recorded on the brass plate they now possess. Part of the ordinances of Moses, respecting the purchase of bond-servants, will be found in Levit. xxv. 44—46. This passage has likewise reference to the strangers that sojourned in the Holy Land, and the heathen, which then surrounded it. Since these Jews have been under the British government, they have not purchased bond-men or bond-women; they have, however, established various customs amongst themselves, in regard to the emancipation of their household servants. The rite of circumcision (common to all Jews) was performed on the bond-servant by the master of the family, or one of the elders properly qualified, and thus they imitated the patriarchal institution as enjoined by the Almighty upon Abraham. (Gen. xvii. 12.) It does not appear that they employ circumcised people in their service. After circumcision, the servant was taken to a place where there was much water, wherein he was dipped or baptised, they using the following prayer: "Blessed be thou, O Lord our God, and king of the universe, (or everlasting king,) who hast sanctified us by thy commandments, and hast enjoined us concerning the dipping of servants." After this, the Jews say, the servant becomes, in every respect, as Eliezer. (Gen. xv. 2.) "The steward of Abraham's house." Ver. 3, "one born in his house;" and ver. 34, "his servant." A female servant was dipped or baptized, they using the same prayer as above. With proselytes being natives, like ceremonies are observed as with the servant purchased for money; the only difference as concerns the baptism is a change in the prayer, to "the dipping of proselytes," instead of "the dipping of servants." There are three men of this description now at Cochin, who were originally heathens. They are termed Geerim, "strangers." Deut. x. 18: "God loveth the stranger, in giving him food and raiment." Ver. 19: "Love ye, therefore, the stranger, for ye were strangers in the land of Egypt." They are, however, looked upon by the Cochin Jews in no better light than household servants, though some Jews allow they should be considered as superior to freed servants.

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To make a bond-servant free, the master pays to the synagogue forty-one rupees for every man-servant, and sixty-one for each maid-servant. A certificate of freedom, termed "a bill of liberty," is made out; and after the servant has fasted the whole day, when the evening service is concluded, he receives the bill signed by his master, and to which the seal of the synagogue is affixed. He then goes about from house to house, kissing hands and feet, beginning with his former master. Thus emancipated, the synagogue grants these people certain privileges. 1st. They are permitted to make themselves fringes, upon the four quarters of their (inner) vesture: vide Deut. xxii. 12; compare Numb. xv. 38: and to use the Tephilleen, (Exod. xiii. 9. 16.) namely, "a sign upon their hand," (and tied on the arm, and extended and fastened to the fingers) whilst at prayers, to which the word refers. 2d. They are admitted to complete the Asarah, or number of ten persons, who are required to be assembled before Divine service can be performed in the synagogue. 3d. When they die, a sum is granted from the funds of the synagogue to purchase a coffin for their decent burial. On the man-servant being freed, the offspring also is considered free. They are at liberty when freed to remain with their former masters, if they please; but in that event there is no addition made of hire. They receive no more than they did before; namely, food and raiment. These customs relate principally to the White Jews. As for the Black Jews, on account of their poverty, and from their having adopted the customs of the natives, their wives and children supply the place of servants. The White Jews, however, cannot do without them. They formerly had six or seven to a family. At present the servile population are, to their superiors, as 217 to 276, among the Whites, and only as 1 to 29 among the Blacks. These servants, bond or free, can intermarry only amongst themselves; the White Jew's servant, with the White Jew's servant, and the Black with the Black. Should the master be so poor, that he cannot free his servant according to the institutions of the synagogue, he then only grants him the "bill of liberty," and thus frees him from his servitude or bondage; but in such cases the freedman does not enjoy the privileges above specified.

## LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.

The object of the Ladies' Hibernian Female School Society, is the education of the Female Children of the lower classes in Ireland, in reading, needlework, knitting, spinning, and the knowledge of the holy Scriptures, by the formation of schools, conducted by approved mistresses, under an efficient and vigilant superintendence. The Society originated at a meeting of Ladies, held in London, July 2d, 1823. The encouragement which it has already received, shews that a strong feeling exists in its favour, and affords the liveliest hope to those who take an interest in its progress. With the melancholy details of the ignorance, poverty, and insubordination of the Irish peasantry, the public is, alas! but too well acquainted. But, among the recent plans of benevolence, exerting itself in various and most laudable efforts, what, it is asked by the Committee of this Society, has been done for the Female Children of the Irish poor? "Nothing directly; nothing on system; nothing which recognises it as a great and national object, to unfold their minds; to plant in them the seeds of religious truth without party bias or passion; and to teach them those domestic arts which at once afford useful employment, and create a feeling of decency, order, and character. For it is not in a school for boys that the proper instruction for girls can be efficiently communicated; nor, as experience has shewn, does the advantage of reading alone offer a sufficient inducement to their attendance."

It is to the female children of Ireland that this institution directs its sole care. "It originated," remarks the address, "in the compassion of female hearts: it aims at the elevation of female character, and the diffusion of morals and happiness throughout the large mass of society in Ireland, by the strength which intelligence and virtue give to female influence." "A rightly-conducted education," continues the address, "has proved in some parts of Ireland, and in a greater degree in other countries, the instrument, under the Divine blessing, of effecting a new creation; of converting ferocity into mildness, and of displacing ignorance, sloth, vice, and misery, by useful knowledge, industry, morality, and happiness. The state of the female peasantry of Ireland affords sufficient room for commiseration; none



for despair. The female heart is there susceptible of kindness: the benefit of orderly and industrious habits, when once displayed, will be felt with a quick perception of their value; knowledge, by the Irish of all classes, being ever held in veneration. The very aberrations of superstition shew that there is respect to revealed truth; the maternal feeling is of the most intense character, and the Irish mother will bless the schools in which her children are taught what is useful to them in this world, and essential in the next. No deficiency is anticipated by the Committee, of benevolent and gratuitous agents in Ireland to superintend the execution of the Society's plans, and to look out for suitable school-mistresses: and the appeal is now made to the benevolent and the patriotic of the United Kingdom to carry this great design into effect; to rescue the female children of the poor in Ireland from their present degradation,

and to carry useful knowledge, virtuous principles, and domestic order into every cottage."

Her Grace the Duchess of Beaufort is president of the Society; the vice-presidents, committee, and other officers, consist of a number of ladies of the highest respectability, comprising many of elevated rank. The subscriptions already received afford great encouragement to hope that the Society will meet, as it well deserves, a large share of public encouragement. Subscriptions will be received by the Treasurer, Mrs. W. T. Money, No. 10, York Place, Portman Square; by the Secretaries, or any Member of the Committee: also by Messrs. Coutts, Bankers, Strand; Mr. C. Rivington, Waterloo Place, Pall Mall; Messrs. Hatchard, 187, Piccadilly; Messrs. Seeley, Fleet Street; and Mr. Nisbet, Berners Street, London.

### View of Public Affairs.

#### FOREIGN.

**SPAIN.**—The lapse of another month has thrown scarcely any additional light on the condition and prospects of this unhappy country. The government continues to vacillate between contending parties, and seems unable to fix upon any determinate line of policy. The king adheres to his old bigotted and despotic sentiments on all the affairs of church and state; the Catholic priesthood, in accordance both with their deeply rooted prejudices, and their secular interests, uphold him in his opinions; the friends of the repudiated Constitution, and the numerous body of persons who are likely to suffer by the counter-revolution, particularly the constitutional functionaries and the holders of church lands, secretly oppose the restored order of affairs; while the French conquerors, afraid lest despotism should prejudice its own interests by impolitic violence, are contending with their ultra-royalist friends for some relaxation of their rigid principles of government. The most opposite expedients have been mentioned as among the projects of this distracted cabinet. It was at first reported that the king intended to pardon only those who had involuntarily fallen into political errors: a few days after it was asserted, that a general amnesty was to be published; the queen's birth-

day being fixed as the date of the intended proclamation. The day, however, has passed some weeks since, but no such decree has been made public. The Constitutionals, therefore, still remain in complete uncertainty as to their fate; and the more conspicuous among them, all who had reason to fear from the vengeance of the new government, have taken the timely precaution of emigrating to foreign countries, and particularly to England. The new ministry are considered somewhat more favourable to lenient measures than their predecessors. The government is in a state little short of bankruptcy; unable to pay its debts, unable to collect a revenue by taxes, and unable to negotiate a loan. The capitalists of Europe resolutely hold out against taking its bonds, except under conditions, and with guarantees, which, whatever they are, have not been, or cannot be, complied with. It is rumoured that the inquisition is not to be formally re-established, but that every bishop is to protect the faith in his own diocese. The French army is to garrison the country in the first instance for six months, subject to a deliberation, at the termination of that period, as to the expediency of extending the term of occupation.

**SOUTH AMERICA.**—It is with great pleasure we state, that the advices from

every part of South America represent the affairs of the various newly formed governments as generally hopeful and prosperous. The determination not to yield again to the yoke of the mother countries daily increases in strength; and, happily for the liberties of the New World, neither Spain nor Portugal is at present in a condition to offer any formidable opposition to this resolve. The Government of the Brazils has, with much spirit, refused to receive the commissioner of the king of Portugal, or even to allow him to land, unless he would state that he came prepared to acknowledge their independence. The British ministry have established regular packets to Buenos Ayres, whence letters will be forwarded to Chili and Peru.

#### DOMESTIC.

The month has been still more barren of domestic than of foreign news: indeed we have not a single article of public intelligence that particularly requires to be noticed. We are happy to be able thus peaceably to close the last sheets of our work for another year; and to add our conviction, that the country is every year increasing in wealth and prosperity, and is rapidly recovering the exhausting effects of the late long-protracted war. May it be long, very long, before we are again numbered among belligerent nations! By wisely avoiding offensive operations, we are increasing our means of defence, and are preparing to repel any encroachment that may hereafter be made upon our just rights, especially our commercial interests, which every class of persons amongst us, agricultural, manufacturing, or trading, is deeply interested in preserving inviolate, and extending wherever channels of intercourse can be found. We are glad to observe every successive year an increasing liberality of feeling on this subject, and a wider conviction of the practical truth of the Scripture apophthegm, that "he that deviseth liberal things by liberal things shall stand." Some of our continental neighbours have the intelligence to perceive that every approach in our public policy to measures of universal reciprocity and good-will, is in fact the most refined species of self-interest. The Germans are complaining loudly, that the recent relaxations in our navigation laws are waiving their customers to Great Britain; and that, if their own governments will not imitate our example, by allow-

ing the entrance of foreign productions into their ports on a liberal basis, this country will soon become the universal mart of Europe and the world. Our recently-formed East Indian settlement of Sincapore, upon the principles of free trade, and which, in the course of the last three or four years, under the enlightened administration of Governor Raffles, who has just relinquished his honourable post with deserved eclat, has risen to a sudden degree of prosperity perhaps unprecedented in the early annals of colonies and empires, evinces the sound policy of adopting liberal principles of inter-national intercourse. In the United States of America, a judicious petition has been lately drawn up in New-York, against the prohibitory enactments levelled at English manufactured goods. The subscribers justly consider, that to force manufactures in a young and agricultural country, where land is abundant and unexhausted, and labour scarce and dear, must necessarily be an injudicious system; as much so, we will add, as if England, where the land is limited and population overflowing, should sacrifice her manufactures and commerce, in hopes of becoming rich merely by her agriculture. Thus we trust all nations and all interests will before long learn, that reciprocal liberality is in truth far better policy than a niggardly selfishness. Many of our manufacturers, who remonstrated against the late relaxation of our navigation laws, begin to perceive that the increased intercourse with our ports, which that relaxation has ensured, instead of cutting off their market by means of foreign competition, will open new outlets for their industry. We are most happy to observe this increasing liberality of sentiment; and we earnestly trust, that in the course of the next session of Parliament, we shall witness its application in new quarters, and to a yet larger extent.

A considerable number of Spanish emigrants, as above intimated, have found shelter in this country; and among the rest General Mina, who has been welcomed with a most flattering reception. A subscription has been set on foot for these unfortunate refugees, to which we recommend the attention of those of our readers who have it in their power to assist in supplying the pressing wants of their fellow-men. We beg leave, also, again to remind them of the fund for assisting the

Greeks. Most happy are we to add, that a spirit of zealous co-operation in the cause of this long oppressed people, has shewn itself in the university of Cambridge; and that a society has been formed, headed by the Duke of Gloucester, the chancellor, for relieving their wants and assisting their most righteous efforts.

True bills have been found, at the Hertford Winter Assizes, against Thurtell and Hunt, for the murder of Mr. Weare; the former as principal, the latter as accessory before the fact. Probert is admitted as king's evidence. The trial has been very properly postponed till the 6th of January, partly on account of the prejudiced state of the public mind, caused by the ex-parte statements in the periodical prints, but chiefly, it would appear, in consequence of some obstructions thrown in the way of the free intercourse of the prisoners with their legal advisers, and which might have impeded the preparation of their defence. It is truly gratifying to witness the strict justice tempered with patience and mercy which so honourably distinguishes British courts of judicature. In a subsequent trial of a man of the name of Pallett, for the murder of a Mr. Mumford, the prisoner's petition for the postponement of the trial was refused, there being no substantial grounds for the application. In this case, the evidence left not a shadow of doubt of the guilt of the prisoner, who, before his execution, fully confessed it; but on reading the reply of the learned judge to the motion for the postponement of the trial, we felt appalled with the statement that hundreds of prisoners are often tried even within a few hours of their commitment. We venture to suggest, whether some specific regulation is not desirable and necessary as regards this point. This very month two innocent men, charged with highway robbery, under circumstances the most improbable, have, through the exertions of one of the sheriffs of London, most providentially escaped being

executed. The man who professed to have been robbed, swore most unblenchingly to the crime and to their identity; and there being only one day between their commitment and trial for the preparation of their defence, it was impracticable to bring before the jury the mass of countervailing testimony which has since been collected, and has ended in their receiving his Majesty's full pardon. A fair, adequate, and specified space of time ought to be claimable, as a matter of right by a prisoner between his commitment and his trial. It may happen that he is ignorant, and knows not how to proceed; or that he is poor, and cannot instantly raise money for his defence; or that his friends and witnesses are at a distance; or that *prima facie* probabilities are so strong against him, that there requires considerable time and research to elicit the evidence that tends to his acquittal; or that his legal advisers themselves, in the hurry of business, do not instantly perceive the strong points of his defence. In all such cases, there is danger of hastily condemning an innocent man, as has actually happened in the instances just alluded to; and who knows but other such instances may have occurred in the course of years? If the assizes arrive before the time allowed has expired, it should be optional with the prisoner whether to take his trial at once, or to wait till the next jail delivery. It is a more doubtful point, whether it would be advisable that counsel should be allowed to plead in *all* cases. Their strong appeals to the feelings of a jury might sometimes interfere with the strict execution of justice, and, in case of a verdict of guilty, leave painful sensations in the minds of the jurors, which the strongest feelings of integrity could not always heal. But, doubtless, they ought to be allowed a suitable time for preparing the defence; and where this is granted, the cross-examination of the witnesses against the prisoner, the depositions of those in his favour, his own deliberate statement, the comments of an impartial judge, and the calm judgment of twelve honest men, will leave scarcely a possibility of an unjust decision.

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### Answers to Correspondents.

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Y. M.; I. M. W.; H. G. (two packets); Ω.; E. R. G. L.; T. P.; C. E. Y.; B. C.; and A LAYMAN; are under consideration.

The copy of verses sent by A. Z. shall be inserted, if our correspondent will guarantee that they are from the pen of Mr. Hayley, and have been hitherto unpublished.

A CONSTANT READER will find notices of Mr. Erskine's two Essays in our Vol. for 1820, p. 720; for 1822, p. 503; and for 1823, p. 502.

It does not accord with our plan to enter into the arrangement W. M. proposes.

We assure a late "NAVY CHAPLAIN" that we most earnestly partake with him in the wish that the ministrations of the Established Church were brought to bear in every port of the kingdom and throughout the navy, upon the religious necessities of our seamen. He will see by one of our late Numbers that a favourable beginning has been made in the port of Dublin.

A. Z. informs us, that the typographical error complained of by B. in the small-pica Cambridge Bible does not exist in the recent editions. The stereotype plate which contained the error was corrected four years ago at least, and some thousands have been subsequently printed. B.'s copy, therefore, could not have *recently* issued, as he supposes, from the Cambridge warehouse.



# APPENDIX

TO THE

## CHRISTIAN OBSERVER.

VOLUME THE TWENTY-THIRD.

FOR 1823.

### CHURCH MISSIONARY SOCIETY.

**T**HE Report of the Society's Proceedings during its twenty-third year contains a mass of interesting intelligence, of which we proceed to give a brief outline.

To the Associations formed previously to the last anniversary have been added new Associations—at Halifax, and at Keighley, in Yorkshire; at Maidstone, for the county of Kent; at Truro, at Cambourne, and at Liskeard, in Cornwall; and at Portsmouth, for Portsmouth, Portsea, and Gosport. Branch or Ladies' Associations have been formed at Warrington, Chester, Teignmouth, and Bath.

The income of the Society holds on its steady rate of increase. In its twenty-second year, it amounted to about 34,000*l.*: that of the twenty-third year has advanced to 35,000*l.* This progress has been chiefly in consequence of the establishment of Associations. Promising fields of labour are opening on every side; and far larger sums might be profitably expended in promoting the conversion of the heathen. Of fifty-seven offers of service made to the Society during the year, eighteen have been accepted, twenty-seven declined, and twelve are still under consideration. There are, at present, twenty-two students preparing, under the Society's care, for future service; fourteen in different parts of this country, and eight at Basle. The

Committee express themselves thankful that they have not to report the death of any of the Society's Missionaries.\* In the course of the year, nineteen labourers have proceeded to different missions. To the European labourers now employed by the Society, are to be added not less than 230 natives of various descriptions; not a few of whom are intelligent, assiduous, devoted, and successful. At their head stands two ordained missionaries—the Rev. Abdool Messeeh, and the Rev. William Bowley—whose steady and useful course assures the Society that the natives of India are competent, under the Divine blessing, to form Christian churches from among their countrymen, and to instruct and edify those churches. For Africa little short of a moral miracle has been wrought on some of her once-degraded sons, in raising them in the course of a very few years, from men almost brutalized by cruel oppression and base superstition, into humble, active, intelligent, and devout instructors of their countrymen. The Committee quote the late Mr. Johnson's account of one of these Christian labourers:—

“David Noah is employed from daybreak till ten o'clock at night

\* About the period when this Report was read death was making those fearful inroads on the Society's benevolent agents in the West-Africa Mission, which we have before had occasion to mention.

—a continuance of exertion which no European could endure in this climate. He conducts entirely the day and evening schools. Besides this, he issues rations for about 1200 people—keeps the provision list and return, and school lists—measures out all the lots, and sees that all the fences and houses are regularly built—prays with the sick—receives the stores, every Thursday, in Freetown—enters marriages, baptisms, &c. and does the duty of a parish clerk: in short, he is every thing at Regent's Town. He, occasionally, when I cannot go, has a run to Bathurst, and also to Gloucester. I cannot sufficiently praise God for having given me such an assistant. He does all with great pleasure, and never thinks that he can do too much. If he has five minutes to spare, they are generally spent in my study among the books. He works a slate full of problems during school hours, which he copies in a book between ten and eleven o'clock at night; and, after that time, he writes his journal: he then retires, and rests till half past five in the morning."

In the Sierra Leone, more than twenty pious African youths are prepared for instructors of this description: in Calcutta and in Madras, this branch of the Christian institutions of the Society, formed at those presidencies, loudly calls for such aid: and at Cotym, among the Syrians, and in other places, the seminaries of this description, already established, require more instructors; while, not only in these places, but in other parts of India, in Ceylon, and in the Mediterranean, devoted missionaries, nurtured in the admirable system of our universities, might put their acquisitions to the most noble use in the service of their heavenly Master, by training up in sound discipline and learning the future pastors and evangelists of the unchristianized world. The Committee fervently beseech the Great Head of the Church to call forth such men!

In the choice and preparation of missionaries, the Committee have hitherto availed themselves of the best means in their power; but these means are becoming so inadequate to the increasing wants of the missions, that they have found it requisite to adopt some more efficient plan; and with thus view have taken measures for the formation of a missionary family and seminary at Islington, as already detailed in our pages. The Committee have no doubt, that the requisite sum for this object will be cheerfully contributed; and they report, that liberal contributions have been made to the special fund which has been opened for the purpose. Contributions will be thankfully received.

In surveying the nine missions of the Society, it appears that there is a steady progress in almost every quarter; though this progress, while it may be called great in reference to the exertions and expectations of former years, is little compared with the actual condition and urgent wants of mankind.

*West-Africa Mission.*—For abundant encouragement to persevere through the most pressing difficulties in pursuit of its great object, this Society has but to read the records of its own proceedings. In the earlier years of its West-Africa Mission, the loss of some of its labourers, the unfaithfulness of others, and the defeat and ruin of its missions among the natives by the slave trade, after years of toil and the expenditure of large sums, seemed, at times, to extinguish all reasonable hope concerning the mission. But, all this while, the providence of God was preparing a field of labour quite unexpected by the Society.

The colony of Sierra Leone was not originally contemplated as itself the seat of any considerable and important missionary labours; but chiefly as a point of support to the missions, which it was intended should be fixed among the neighbouring natives. But the very traffic which drove the Society from

that field led to the opening of the colony as an asylum for the recovered captives—an asylum such as the world never before beheld; and which now holds out a reasonable prospect of an ultimate influence on the social and religious condition of Africa, beyond the most sanguine expectations.

By a late return of the population of Sierra Leone, there were 16,671 inhabitants: of these more than 15,000 are natives of Africa, the rest being chiefly Europeans and Maroon and Nova Scotia settlers. Of those born in Africa, upward of eleven thousand appear to have been liberated from the holds of the vessels which were carrying them into interminable bondage. *That* character, indeed, of West-India slavery, the Committee begin to conceive hopes that they shall have ere long to blot from the records of the Society's proceedings: and they anticipate with joy that day, when, the persons most nearly interested being convinced that, in this as in all other cases, the path of justice and humanity is also that of true policy, they shall witness a public and solemn provision, under such regulations as the case may suggest, for securing the personal freedom of every African throughout the British dominions! The Committee invoke most earnestly the aid of the whole body of the members of the society in this cause.\* They cannot pursue a more direct course toward the utter extinction of that sanguinary traffic, which still desolates the shores of Africa, and which, above all other obstacles, narrows and hinders the diffusion of Christian light throughout those extensive regions.

It is with great pain, that the Committee witness the continuance, and under aggravated circumstances, of the traffic in human beings, which is the curse of the devoted shores of Africa. There is, however, they add, no relaxation on the part of

the conscientious and humane, not only in the United Kingdom and the American States, but in other countries, to put an end for ever to this opprobrium of the civilized world. The rising Commonwealths of the New World are not only exterminating the odious traffic, but they are preventing the possibility of its revival, by making provision for annihilating the state of slavery within their respective territories. In France even, at present the nation most eminently guilty, the voice of justice and truth is beginning to make itself heard; while the friends of humanity in our own country are pursuing with determined perseverance, in co-operation with the legislature, the great object of a final and total abolition. The continuance, indeed, of the trade is not, through the merciful overruling of the Almighty Hand, without one countervailing alleviation; as some at least of the victims of this traffic are rescued, and in considerable numbers, and placed under Christian instruction. Large additions have been made to the liberated Africans of the colony. Mr. Johnson feelingly depicts some of the horrors consequent on this trade of blood:—

“The day before yesterday, a slave schooner, with 400 unhappy fellow-creatures on board, was upset off Cape Sierra Leone. Only seven men were saved: they had got into a boat, and were picked up by the *Myrmidon*. Nineteen sailors and two officers of this vessel were on board to bring her into Sierra Leone, who have all perished with the rest. A tornado came on suddenly, and turned the vessel over. Oh, my dear brother, how many poor creatures fall a sacrifice to the inhuman traffic in human blood! I have been filled with horror ever since. Numbers were landed from another vessel yesterday, in the most deplorable condition. The hospital at Leicester is overflowing. Some are but just alive; and others are walking about with a death-like look, and

\*The Committee refer to the formation of the “Anti-Slavery Society.”



will to all appearance fall also a sacrifice. One poor creature in the girls' school died just now ; and five or six more will soon follow. My heart is full ! What do the good people of England know about the real state of Africa ? They can have no idea of its misery, unless they are eye-witnesses, as we are. Oh, when shall an end be put to this trade ! O Lord, have mercy, have mercy upon afflicted Africa !"

The testimony of Mr. Düring will be read with great pleasure :—

"Six years' experience has taught me that the African can learn any thing ; and that he is not what designing men have represented him—'a sort of middle being between man and brute.'"

"Most of those with whom I live, I have seen brought from the holds of slave-ships. I have seen them rise, from the chains of the slave dealer, to become industrious men and women, faithful subjects, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceable neighbours. Considering these things, I have always thought myself among the happiest of men, in serving in this way our Lord Jesus Christ, whose blood cleanses even the soul of an Ethiopian from all sin ; and in being connected with our society, which is evidently instrumental in the Lord's hand, of much good to distant nations, especially to the afflicted sons of Africa."

Mr. Johnson adduces a very strong proof of the moral improvement of the colony. He writes, in September,—

"At the Quarter Sessions, the Chief Justice observed, when addressing the Inquest, that, ten years ago, when the population of the colony was only 4000, there were forty cases on the calendar for trial ; and, now that the population was upward of 16,000, there were only six cases on the calendar : he congratulated the Magistrates and Grand Jury on the moral improvement of the colony. There was not a single

case from any of the villages under the superintendence of a missionary or schoolmaster."

The Chief Justice also writes—

"At the Colonial Sessions holden in December 1821, I inquired of Mr. Johnson whether any of the inhabitants of Regent's Town were qualified to serve on Juries ; and I intimated, that, if there were any so qualified, it would be proper to call upon them to perform that duty, in conjunction with the inhabitants of Freetown. Mr. Johnson named two or three of his people as being fully qualified ; and one of them, named Josiah Yamsey, took his turn as a juror on several trials. A similar intimation was given to Mr. Düring and Mr. Nyländer ; and subsequently, persons from Gloucester and Kiskey, recommended by those gentlemen severally, have served with perfect satisfaction to their fellow-jurors."

"It was my intention, originally, to limit their service to trials for offences not capital ; but, as they were called over in turn with the others, and no objection was made to them, I did not like to interpose personally for their exclusion, after having, in the first instance, invited them, upon a general assurance of their fitness, which after their first service might be considered as approved."

"The result of the first experiments having proved satisfactory, the practice of calling the qualified inhabitants of the villages will be continued, until they shall be trained and accustomed to take their share of the duty, in regular proportion with the persons on the jury list of Freetown."

The Committee add the testimony of Captain Sabine, of his Majesty's Engineers, who states, that, after spending six weeks in the colony, and closely and repeatedly inspecting the state of the liberated Africans under the care of Christian instructors, the representations of their improved condition are perfectly true ; and that in re-

ference to the largest assemblage of them, at Regent's Town, their spirit and conduct are such, that he is persuaded that there is not to be seen upon earth a community of equal size so truly exemplary.

An increasing interest in the objects of the Society was manifested at the third anniversary of the Church Missionary association, held at Kiskey, on the 8th of January; when it appeared that the sum of 281*l.* had been contributed, in the preceding year, of which more than half was given by the liberated Africans; making a total raised by the association of 636*l.* About 800 liberated Africans were present besides the most respectable ladies and gentlemen from Freetown.

We cannot go through the details from the various towns of recaptured Negroes; but shall present, as a specimen, a few particulars respecting one of them, Regent's Town, the cure of the late lamented Mr. Johnson.

At the beginning of the year, the inhabitants amounted to 1551; who were all, with the exception of twenty-eight, liberated Africans. In June they were increased, by newly liberated slaves, to 1750.

The boys' and girls' day schools, and men and womens' evening schools, contained 909 scholars. The progress of these schools has been very satisfactory. The church had been enlarged for the fifth time.

The attendance on public worship, both on Sundays and week-days, has continued most exemplary—old and young crowding to the house of God. The communicants were nearly 400.

That exemplary character of the inhabitants of this place, to which Captain Sabine has borne so strong a testimony, is formed upon the word of God. The authority of that word, in connexion with Christian discipline, supersedes, among them, almost all necessity for human laws; and, such is the influence of the communicants, by their honourable walk as Christians, on

the rest of the community, that not only are all relics of former superstitions swept from the town, but flagrant vice and profaneness are almost entirely unknown.

The whole body of the people form one industrious community. More ground was cleared, in the year ending at Lady-day of last year, than in any preceding year. At that time, 400 acres of land, forming five years before one entire forest, were brought into cultivation; and about 600 persons were supported by the produce, which is sold in the markets of Regent and Freetown.

Mr. Johnson's communications through the year contained, as usual, many powerful illustrations of the influence of religion on the Christian natives. The manner in which the word of God is applied for conviction and consolation, their watchfulness, their tenderness of conscience, the benefits of Christian discipline and admonition, their sympathy with their minister in his afflictions, their affectionate confidence in him, the growth of religion among the young, and the increase and efficiency of native teachers,—on all these topics Mr. Johnson's despatches have furnished very impressive details. That their religion is the "life of God in the soul of man," and that their exemplary conduct springs from a divine principle implanted in the heart, appear from their simple statements of their feelings. One man, for example, says—

"Massa, them things God done for me pass every thing. Who live there who will die for another? Oh, the Lord Jesus die for sinner—yes, for them people who been sin against Him! I sit down, and consider this; and I don't know what to say: I never hear such thing before. Sometimes people say, 'Such men do me good very much;' but what the Lord Jesus Christ do, pass every thing: He love so much, till He die to save me. Oh, I love Him, so little! That time I want to love Him my heart no willing. That trouble

me much—but yet He love sinner! Ah, true—that pass every thing.”

Mr. Johnson, having observed some declension of spirit in the communicants, assembled them all in the church before the morning service, on the day of administering the Lord's Supper. The scene which followed will be best described in his own words:—

“When the clock struck nine, the whole, except the sick, came in twelve different parties, according to the division of the town, to church. My heart rejoiced when I saw this scene. When they had entered the church, the churchwardens came and told me that all who were well had come. I went; and, as some had been re-admitted, I read and explained such passages of Scripture as were suited to humble them; and exhorted them to carefulness and watchfulness: I also read and explained the Communion Service, and concluded by urging them to self-examination and repentance; and, when my conscience was satisfied, I concluded with prayer. Two young men then came forward, and said that they had quarrelled, and desired to make peace with each other before they came to the Lord's Supper: this was soon effected, as each said that he was in the wrong! A woman said to me, that she had spoken ill behind another woman's back, and wished to beg her pardon, which, of course, I advised her to do: she went and did so, and the offended woman forgave her with cheerfulness. I was so delighted with the simple mode in which they thus dealt with one another, that I scarcely could forbear shedding a tear of joy on seeing that my children walk in truth. O that these beloved people may continue in their simplicity!”

The youths under education at the Christian Institution were about twenty-four in number. They make considerable progress.

*Mediterranean Mission.*—This sphere of Christian labour is increasing yearly in importance, and begins

to awaken deep interest in the breasts of all who are anxious for the conversion of the Jews, the subjugation of the Mohammedan Antichrist, and the revival of the ancient Christian Churches. The Committee and the representatives of the Society are anxious to avail themselves of every opportunity for pouring into the hearts of the afflicted the consolations and instructions of the Divine Word. In this quarter, however, they must necessarily proceed with much caution, and wait with patience the dawn of a brighter day.

Mr. Jowett had resumed his correspondence in various quarters, and rendered every aid in his power to the circulation of the Scriptures by the Bible Society. He had it in view to undertake, as soon as circumstances would allow, a journey in Syria. His volume of “Christian Researches” has awakened, as might be expected, new interest in the field of his labours; and has greatly enlarged the views of his readers, with respect to the nature and difficulties of the work to be done, and the best means of accomplishing it.

The translation of the Scriptures into Maltese is proceeding with the advantage of additional and learned aid. Authority has been given to Mr. Jowett by Government to establish a press in Malta, under regulations rendered necessary by local circumstances. Two founts of Roman types have been procured from Paris: founts of Greek and Arabic will be sent from this country. A printing press has been forwarded, and had safely arrived. The use of the press is rapidly increasing; and it will, doubtless, prove one of the chief instruments for reviving knowledge and truth on the surrounding shores. The Bashaw of Egypt has an Arabic press at Cairo; and has been reprinting the Society's Arabic tract on the System of Mutual Instruction.

The interesting information given in the Report respecting the Society's other Missions, we must postpone to a future Number.



## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE last Report of the Society just distributed among the members, announces, that the affairs of the Society continue in a prosperous state. The number of subscribing members has materially increased since the last Report. Above 15,000 names now appear upon the list, of which 743 have been added since October, 1822. The receipts and disbursements have been larger than in any former year, and a proportionate increase will be found in the general circulation of religious books.

A few particulars only are stated respecting the proceedings of Diocesan and District Committees, the number of them not allowing of details. Among these particulars we notice the following:—The Bishop of Durham has presented a donation of 200*l.*, to be continued annually during his life, to purchase Prayer-books for the use of his diocese. Religious education is spreading rapidly in every part of that diocese.—The *Bath* Committee have transmitted to the Board a comparative statement of their sale of books during the last three years, by which it appears that a vast increase has taken place since the establishment of their depository for the sale of the Society's publications to the public. Their subscribers, also, have increased, within two years, from 135 to 192; and a spacious gallery in the new Church at *Bath* has been assigned to the children of the National and Sunday Schools.—The *Coventry* Committee state, that the institution of Parochial, and in some instances of Private, Lending Libraries has been productive of much advantage in this district, and has created a more than ordinary demand for books.—The Report of the *Lewes* Deanery Committee mentions, that the tracts which were lately circulated to counteract the growing spirit of infidelity are now but little required in this neighbourhood; while the demand for religious books is

rapidly increasing. This fact must afford consolation to every Christian mind.—The *Rochester* Committee observe, that the lower orders of the community are becoming daily more sensible of the value of our Liturgy, and that the demand for Prayer-books has consequently much increased. This Committee has supplied books to the hospital of the Marine Barracks at *Chatham*; and, through the parent institution, to his Majesty's troops in *Chatham* garrison. Four parochial libraries have been established in this district, which appear completely to answer their design.—In the Report of the *Blackheath* Committee, an account is given of eight lending libraries in this district, and we learn with much pleasure, that those useful institutions are resorted to with avidity, and that few books are at any time remaining on the shelves.

Since the publication of the last Report, the Society has been deprived of the services of its venerable Secretary, Dr. Gaskin, who for seven-and-thirty years had paid the most unremitting attention to its concerns. The Rev. W. Parker, M. A. Rector of St. Ethelburga and the Rev. W. H. Coleridge, M. A. Student of Christ Church, Oxford, have been appointed to fill the office as joint secretaries, with equal salaries.

The Special Committee have been enabled to defray the charges of a very large issue of anti-infidel books and tracts, and of a considerable sale of other religious publications. In addition to the six well known tracts on the Evidence of Christianity, which were placed long ago on the Society's catalogue, thirty-four new tracts upon the same subject were procured and published by the Committee; and 943,300 copies of these books and tracts were printed for the use of the public. The greater part of this stock—namely, 677,491 books and tracts—has been

circulated through the country. The surplus, 265,809, remains in the Society's stores.

But the issue of books by the Special Committee has not been confined to anti-infidel publications. One thousand and fifteen Bibles, (exclusive of the Society's Family Bible,) 757 Testaments, 1451 Prayer-books, 2517 other bound books, and 113,116 Tracts, have been disposed of at cost price from the shop in Fleet-street; and a considerable supply of the same articles is still in hand. The total number of books and tracts issued by the Committee, since its appointment, is 798,201, and the stock undisposed of exceeds 300,000. The money remaining at the disposal of the Committee will be more than sufficient to defray the expenses of the shop in Fleet-street during the time that the Society has resolved to continue it, and will enable the Committee to make an adequate trial of the plan for selling the books on the Society's catalogue to the public at reduced prices.

The Board have received the sum of 1000*l.* in augmentation of the fund of Clericus, for supplying soldiers on foreign stations with Common Prayer Books and Religious Tracts. A grant of 150*l.* has been made to the District Committee at Bombay, to assist them in translating into the dialect of that part of India some tracts selected from the Society's catalogue. The whole number of Bibles, Common Prayer Books, and other books and tracts distributed between April, 1822, and April, 1823, amounts to 1,400,711.

The Society's proceedings on the mournful intelligence of the death of the late Bishop of Calcutta, and the appointment of his successor, which occupy a considerable part of the Report, have been already detailed in our pages. The Report speaks in the highest terms of the hopes entertained by the Society of benefit to India from the exertions of the new bishop. "On his virtues

and attainments they venture to found the most sanguine expectations; and they look forward with confidence to his powerful and zealous aid in the prosecution of their designs." The Bishop of Calcutta left London on the 16th of June, on his voyage to India.

The last Report from Calcutta, after an affectionate tribute to the memory of the late Bishop and Archdeacon, gives a general view of the proceedings of the Committee during the year 1822. Great care has been taken to keep up a supply of books and tracts for distribution, and of elementary works for young people. A large number of Bibles, Prayer-books, and Tracts, has been distributed during the year among the patients in the general and military hospitals: the jail also has received supplies, as well as the military and other schools at Fort William, Dum Dum, and other places; and many persons have been furnished with a small select library. Lending libraries have been established at several of the principal stations in the archdeaconry. "This measure," says the Committee, "has been of great utility, if we may judge from the constant demand which has been made for the books, and the evident satisfaction with which they have been received." The number of books and tracts received during the year 1822, amounts to 16,723, of which 5,974 have been sold or gratuitously distributed.—It is observed by the Calcutta Committee, that, notwithstanding the vast quantity of Prayer-books circulated in India since the establishment of Committees, the demand is still so great that they have been unable to meet it from their own resources.

The importance of education begins to be more justly appreciated by the natives of India. In the circle of Cossipore the Diocesan School Committee have resolved to appoint a superintendant as soon as they can find a competent person. They are preparing to establish two additional

schools, at Ben Hoogly and North Burnagore. This Committee are diligently engaged in translating sound religious tracts into the languages of India. No less than 14,000 have already been printed. The discourses of our Lord in the Hindoostanee tongue were just completed.

The Third Report of the Bombay District Committee presents a most favourable account of their exertions. In the distribution of the Scriptures, and other books and tracts, great attention has been paid to the wants of Europeans in this presidency; and hospitals, schools, and regimental establishments have been supplied. At several out-stations in this arch-deaconry, depôts of the Society's books and tracts have been formed, and placed under the care of the chaplains. The Bombay District Committee have dispersed no less than 33,941 copies of the Scriptures, liturgy, and other books and tracts, since their establishment in June 1816. Three lending libraries have been formed in the arch-deaconry of Bombay. Considering

the peculiar situation of clergymen in this country, as well as that of the military who form their chief spiritual charge, it is presumed that much benefit will be derived from the establishment of their libraries. The Society's Family Bible continues to be in great demand at Bombay. Copies of the Arabic Bible have been distributed in the Persian Gulf. The assistance afforded by the supplies of the cheap school-tracts used on the National system, continues to be of great importance. The number of persons educated in schools, where the books of the Committee are wholly or partially used, exceed 1,200; of whom about one-third may be natives.

In closing their Report, the Board again congratulate the friends of the Church of England, on the growing prosperity of the Society; adding, that "if there is nothing in the transactions of the last year which exceeds the bounds of reasonable expectation, there is yet much to gratify the sober Christian, and to encourage his efforts in the dissemination of religious truth."

#### BRITISH AND FOREIGN BIBLE SOCIETY.

In our Number for September, we abstracted that part of the Society's Nineteenth Report which relates to the chief of European Societies. We have reserved for our Appendix some interesting miscellaneous particulars, together with an outline of the progress of Bible Societies in the other quarters of the globe.

The Committee advert with pleasure to the labours of Doctor Leander Van Ess among his Roman Catholic brethren. It appears, that, up to May 1822, he had circulated 456,870 copies of the New Testament, besides 8,934 copies of Luther's German Bible, and a number of copies in the Greek, Latin, and Hebrew languages. His supporters, among persons of his own religious persuasion were on the increase. He writes; "How wonderful is the

love of God towards wretched and sinful man! From all quarters I receive encouraging letters, written by Catholic clergymen, who approve of my exertions and struggles in the Biblical cause; but I exclaim with the Psalmist. 'Not unto us, O Lord, not unto us; but unto thy name give the glory.'"

The presses at Venice have furnished the Committee with 3,700 Armenian New Testaments and 2,000 copies of the Psalter, all of which have been forwarded to Malta, Smyrna, and Constantinople. The Corresponding Committee of Gibraltar have found means to circulate no less than 3,175 copies of the Scriptures. Of these, upwards of 1,500 copies were Spanish, 500 Italian, and 400 Portuguese. At Barcelona, 10,000 copies of the Spanish



New Testament, of Father Scio's version, have been printed. At Madeira, the sale and distribution of the holy Scriptures have continued without interruption, and facilities for promoting the same object at Teneriffe have not been neglected.

The Bible Society at Malta, though embarrassed in its operations by the present disturbed state of Greece, continues assiduously to distribute the Scriptures, through various channels, to the surrounding islands and maritime nations. Its issues amounted, in November 1821, to 7,303 copies.

To the Ionian Society the Committee have forwarded a further supply of 1,000 Greek New Testaments, and 200 Hebrew Bibles.

In Constantinople and its vicinity, about 1,300 copies of the Scriptures, in various languages, have either been distributed or sent into Syria and Armenia for circulation.

In Syria the operations of the Society had sustained a temporary interruption from the appalling catastrophe which had befallen the city of Aleppo and the surrounding territories. Mr. Barker, however, previously to his retreat from that city, had found means to distribute among its inhabitants 1,000 copies of the Arabic New Testament and Psalter. On his arrival at Smyrna, he recommenced his exertions, and distributed, in conjunction with the Rev. Samuel Favez, chaplain of the Dutch factory in that city, the stock of the Scriptures which had been sent thither. Mr. Leever also visited Smyrna during the progress of a tour, which he had undertaken in behalf of the Society. The lamentable effects of the war met his observation at Scio, Ephesus, and other places; nor were opportunities wanting for affording spiritual relief to some of the unhappy sufferers. To their use he devoted, on the part of the Bible Society, a present of Greek Testaments.

The printing of the Amharic version, destined for the use of Aby-

sinia, is now in active progress, the difficulties which had retarded it having been at length surmounted. It was proposed to print in the first instance the Four Gospels, and that of St. Matthew had already passed through the press. The Committee acknowledge their obligations to their honorary librarian, Mr. Platt, for the care and attention with which he continues to prosecute the laborious task of editing that important work. In the course of last year, Mr. Platt proceeded to Paris, at the request of the Committee, to examine the Oriental MSS. of that city, for materials to assist in the prosecution of another department of their Abyssinian labours, the publication of a correct edition of the Scriptures, or parts of them, in the Ethiopic language. The aid which he procured was such as will, it was hoped, enable the Committee to proceed in a short time to an edition of the Four Gospels of this version.

The Bible Societies in the East Indies have been enabled by the liberal contributions of their respective supporters, and by the assistance afforded them by the British and Foreign Bible Society, to carry on with vigour their operations in the continental, as well as insular regions, with which they have established a connexion.

The Calcutta Auxiliary has completed the Malay Old Testament, and nearly the whole of the impression is on its way to its destination. The number of missionaries has been progressively increasing, and schools are rapidly advancing in Sumatra, Penang, Malacca, Batavia, Amboyna, and other places. The printing of the Old Testament in the Hindoostanee had advanced nearly to the end of Leviticus. The Hindoostanee New Testament had been submitted to the revision of the Rev. Mr. Bowley. The Calcutta Committee had resolved to print, without delay, 4,000 copies of the Gospels and Acts, and 1,000 of the whole New Testament in Ben-

galee; 2,000 of the Gospels and Acts, and 500 of the whole New Testament in Persian; 2,000 Gospels and Acts in the Arabic, and 500 New Testaments in the same language. The actual number of copies of the Scriptures distributed by the Calcutta Society, during its eleventh year, amounted to more than 12,000, of which 4,000 were of Bibles and Testaments, in about 20 Asiatic languages. The Committee of the British and Foreign Bible Society had resolved to print, independently of the above-mentioned editions undertaken in the East, a new edition of 5,000 copies of *Martin's Persian New Testament*; 2,000 copies of the *Persian Psalter*; 1,000 copies of the book of *Genesis*, in the same language; and 5,000 copies of the *Arabic New Testament of Sabat*. The Calcutta Auxiliary had recently resolved on forming a committee for the revision of versions circulating in India.

The translators at Serampore have pursued their important task with unremitting perseverance. Of the twenty-six versions of the Scriptures, in as many different languages and dialects, undertaken by that learned body, thirteen have been already carried through the press; eight are more than half printed; two are printed as far as the third Gospel; and in another the Gospel of St. Matthew is nearly finished.

The Committee express their regret, in common with all sincere friends to the extension of Christianity in India, at the death of the late Dr. Middleton, Bishop of Calcutta. A short time before his decease, he expressed his intention of applying part of the Society's grant of 5,000*l.*, to the express purpose of publishing a version of the Old Testament in the Persian language, the Rev. Mr. Robinson, chaplain at Poonah, having undertaken the translation.

The Madras Auxiliary Bible Society have pursued with diligence the various works which they had under-

taken to execute or superintend. The revision of the Old and New Testament in Tamul, by Mr. Rhenius, has considerably advanced. The edition of the Tamul Old Testament, had been carried on to the Book of Ezra, and it was expected that this version would leave the press before the end of 1823. The Book of Genesis, of the Canarese version, was expected. The revision of the Four Gospels and Acts, in this language, was considerably advanced. The Malayalam version of the New Testament by the Rev. Mr. Spring, was likely to be ready for the press at the close of 1823. The Teloogoo version is in progress. The total number of copies of the Scriptures issued by the Madras Auxiliary, during the second year, amounts to 1,271 Bibles and Testaments, in European languages; and 3,059 copies of the whole Bible, or of portions of it, in the languages of India.

From the Bombay Auxiliary Society, the following account of its prosperous state has been received. The holy Scriptures, or parts of them, are now printed in two native languages, which are spoken over extensive districts, in this presidency. The Gospel of St. Matthew, in Mahratta, has been in circulation for more than two years; and the whole New Testament has been printed in the Guzerattee language, and is now in very extensive circulation. The number of copies of the Scriptures distributed in the English, and in other languages, since the formation of the Society, amounts to 2,086 Bibles and 4,410 Testaments.

The Tenth Report of the Colombo Auxiliary states, that the Book of Genesis in Cingalese has excited such attention as to occasion an extraordinary demand for another edition of 1,000 copies. During the year upwards of 1,300 Bibles, Testaments, Psalters, and integral parts of the New Testament, have been issued in the English, Portuguese, Cingalese, Malay, Hindoostanee,

Arabic, and Tamul languages. Many of the Cingalese New Testaments have been sold to Government Schoolmasters. They are accustomed to receive them, paying a small sum monthly until the whole is defrayed.

The successful progress of the translators at Canton and Malacca, in preparing a version of the whole Bible in the Chinese language, has sustained a sudden interruption from the death of the Rev. Dr. Milne, one of the two missionaries who had undertaken the execution of that work. This long-expected version will, however, probably soon leave the press, under the direction of the Rev. Dr. Morrison. Dr. Morrison has communicated the cheering information, that 1,000 Chinese New Testaments had just been applied for by the missionaries of the new settlement formed at Singapore in the year 1819. The Governor of Ochotsk has gratefully acknowledged the receipt of some copies of the Scriptures sent to that unfrequented portion of the globe.

The Auxiliary Society in New South Wales held its sixth anniversary, under the presidency of his Excellency Sir Thomas Brisbane, the new governor. The funds of the society were in a flourishing state. It had received large contributions from the Branch Society at Van Diemen's Land, and the Bible Associations at Castlereagh, Campbell Town, Liverpool, Windsor, Sydney, and Paramatta. The total of its remittances to the parent institution since its formation is 1,350*l.*; and 3,773 copies of Bibles and New Testaments had been circulated in the colony by its exertions. Some persons in the colony, who formerly had no knowledge of the excellency of the sacred volume, and consequently esteemed it not, now manifest a willingness to possess it. The comfort which it has afforded to some in affliction, has led others to seek and to find its promised blessings. This society has founded a Biblical library; to collect works which may

be of service in translating the sacred Scriptures, and also to excite a greater attention to Biblical reading and literary pursuits.

In the Georgian and Society Islands, the Gospels of St. Matthew, St. Luke, and St. John, have been translated into the Teheitan language, and printed by the missionaries. The Acts of the Apostles were in the press; and the Epistles to the Romans and Ephesians, together with several books of the Old Testament, were under revision.

The Sierra Leone Auxiliary Society has pursued its exertions, during five years, with undiminished activity. The offer of the Scriptures to the soldiers of the 4th West India Regiment, had excited on their part a great disposition to learn to read, for the purpose of obtaining a knowledge of their contents.

The Second Report of the South African Auxiliary Society shews that the object of that institution is appreciated by the mingled population of the colony. Many of the Dutch and English colonists, and many of the slaves and Hottentots, are without the word of God, but are desirous of possessing it.

In proceeding to review the transactions of the Society and of its Auxiliaries in the Western Hemisphere, the Committee first advert to South America.

At Buenos Ayres a small Auxiliary Society has been instituted, which has made a remittance, consisting of contributions and receipts by sale of the Scriptures, amounting to 41*l.* From the Brazils, Chili, Peru, the Caraccas, and Honduras, to which countries supplies of the Scriptures had been transmitted, the most gratifying communications have been received. A correspondent, who had distributed some Bibles among the labourers in the salt works at Vista, writes: "I was highly gratified next day to see these poor people seated on the sand at noon, when resting in the shade from the heat of the sun, and one of them reading most devoutly to



about twenty who surrounded him." At Pernambuco a number of Portuguese Bibles, which had been admitted duty free into that port by permission of the Government, were distributed to crowds of applicants. At Lima, 500 Spanish Bibles and as many New Testaments were sold in two days; and a correspondent states, that, had their number amounted to 5,000, they would have been disposed of, so eager was the demand for them. At Valparaiso, Coquimbo, and Huasco, 200 Testaments had been distributed by a Captain, to whose care they had been confided by the Committee: of these, 146 were sold, and their value, 19*l.*, placed in the hands of the Treasurer. The following is the Captain's report: "I assure you the inhabitants seemed very desirous of religious instruction. I found the copper-miners, in particular, most anxious to possess and read the holy Scriptures."—At Demerara, Essequibo, Berbice, and Trinidad, the distribution of the Scriptures has been attended with good effects. On two estates in the island of Leguan, the plan of appointing catechists for the purpose of reading the Scriptures to the Negroes at weekly meetings, has been adopted, and the benefit resulting from it, on one of them, is thus described by a correspondent: "A manager of one of these estates informed me that the Negroes do three times the work they formerly did, and are quite cheerful and happy. I was first requested to visit this estate, by the proprietor, on account of the prevalence of *obiah*, or witchcraft; which rendered the Negroes wretched, and had been the death of some, from its miserable influence upon their minds. But the truths of the Bible banished this from the estate; and I will venture to say, that while the Bible remains in their hands, and the love of it in their hearts, no *obiah* will be found among them."—From the Honduras Auxiliary Society, the sum of 46*l.* 14*s.* has been received.

In the Eastern part of the island of Jamaica, a very promising Auxiliary has been established. The Auxiliary Society of the people of Colour at Kingston still pursues its labours. At Antigua, the demands for Bibles had so much increased, in consequence of the rapid spread of education, that the supplies transmitted last year had been soon disposed of. "Before the arrival of this donation (says a correspondent) I knew an estate in this island in which neither Bibles nor Testaments were to be found;—the manager had none—the overseer had none—the Negroes had none. This deficiency is now happily at an end. It would much delight you to see the avidity with which the Negroes read their Bibles." The Barbadoes Auxiliary for the People of Colour has distributed 72 Bibles and 132 Testaments, during its fourth year. In the Bahama islands, the demand for the Scriptures has continued to be great. "On my receiving the Spanish Bibles and Testaments (says a correspondent) a Spanish vessel came into this port. The persons on board bought the whole of the Bibles, at two dollars and a half and three dollars each." The Bermuda Auxiliary states, that more Bibles and Testaments are wanted, to supply the necessities of the island, particularly among the Black population, in consequence of their increased ability to read. The Treasurer of this society had 150*l.* waiting to be remitted.

The Reports received during the last year from the American Bible Society, give pleasing evidence of the rapid growth of that institution. The number of copies of the Scriptures issued by the American Society, during the first five years from its formation, amounted to 140,348. In the sixth year, which closed in May 1822, 54,416 Bibles and Testaments, and fifty-four copies of the Gospel of St. John in Mohawk and Delaware, were issued from its depository; and in the first nine

months of the seventh year, that number was augmented by 38,000 copies—making the total amount of its distribution 232,049 copies. A considerable increase has also taken place in the number of its Auxiliaries: eighty had been added during the last seven months, making their total number 347. Many seamen have exhibited much interest in the objects of the society. On one occasion, at a meeting appointed by a Marine Bible Society, all the seamen in port were requested to attend, and the request was very generally complied with. An address was delivered to them; and the immediate consequences were, that, in the two following days, 150 seamen applied to be furnished with the Scriptures, and eighty became members of the Society. The Female Bible Associations have contributed materially to aid the operations of the American Society.

The issues of the Montreal Society, in the third year of its institution, approached to nearly double the number circulated in the two former years. It has formed a sub-committee, for the express purpose of supplying the steam-boats, and other vessels, at the port of Montreal. They report, that, excepting in one single instance, all vessels from the mother country were adequately supplied with the Scriptures. From the Seventh Report of the Nova Scotia Bible Society, it appears that 588 Bibles and Testaments had issued from the depository at Halifax, during the year. The Ladies' Society at Miramichi has transmitted an interesting report of its proceedings, accompanied by a remittance of 50*l.* The Hudson's Bay Auxiliary celebrated its first anniversary at York, on the 25th of August 1822. The meeting was attended by Captain Franklin, and the officers of the Northern Land Expedition, who took a part in its proceedings. From Labrador the Committee have received satisfactory intelligence respecting the benefits which the Esquimaux con-

verts have derived from the perusal of the Scriptures. In consequence of the season having been unfavourable, the Missionaries declined receiving the contribution in blubber, which these poor people were still anxious to present.

The Committee, in mentioning the Domestic occurrences connected with the institution, advert to the lamented death of the Rev. John Owen, one of the Secretaries. We have already noticed the honourable resolution of the Committee commemorative of their sense of the services of this eminent man. They also mention with grief the death of W. Blair, Esq., a most active and useful member of their body, who, a short time before his removal to a better world, signalized his attachment to the society by the donation to its library of nearly the whole of his most costly and extensive collection of Bibles and Biblical Works in various languages. The Committee have appointed the Rev. A. Brandram, M. A., Clerical Secretary, as successor to Mr. Owen; and T. P. Platt, Esq., Fellow of Trinity College, Cambridge, to the office of Honorary Librarian. The Committee have determined that an annual salary of 300*l.* should in future be attached to the office of Secretary to the Society. In consequence of the gratifying success with which Divine Providence has favoured the British and Foreign Bible Society, the magnitude of its efforts and the variety of its relations have progressively increased, and have thrown upon its secretaries an accumulation of labour, and a weight of responsibility, which could not have been foreseen, and consequently was not in the contemplation of the Society when it accepted their gratuitous services. The Committee, deeply and gratefully impressed with a sense of the Christian zeal and disinterestedness which have prompted the distinguished individuals, who have hitherto filled that office, to devote themselves gratuitously to this great work, cannot sufficiently

express their unfeigned esteem and heartfelt acknowledgment for their invaluable services; but they consider that it would be unbecoming the dignity of the institution, to require the gratuitous continuation of their labours.

The Committee report an increase in the *free* contributions of Auxiliary Societies, in the past year, to the amount of nearly *nine* thousand pounds. The recent establishment of similar institutions in France, is stated to have arisen from the interesting facts and details published

respecting some of those now in operation in this country.

The number of copies of the Scriptures issued from the depository, during the year ending March 31, 1823, was 123,127 Bibles, and 136,723 Testaments; which, together with those issued at the expense of the Society from foreign presses, since the commencement of the institution, amount to three millions, eight hundred and seventy-five thousand, four hundred and seventy-four copies of the holy Scriptures.

### AFRICAN INSTITUTION.

THE Seventeenth Report of the African Institution brings down the proceedings of the society, and the measures taken for the effectual abolition of the Slave Trade, to the spring of 1823. The following is a summary of this Report;—

The Directors commence with an account of the negotiations on the Slave Trade at the Congress at Verona. The Duke of Wellington, during his stay at Paris on his way to Verona, took an opportunity of urging the French minister to adopt some effectual measures for the repression of the Slave Trade. His representations do not seem to have produced a disposition in the French government to propose any new laws for that purpose. On the contrary, the French minister stated, that, although the king and his government were sincerely anxious to put an end to this traffic, yet they could devise no measures for that purpose which they could hope would be adopted by the Chambers; and that the subjecting convicted slave-traders to a *peine infamante* would be inefficient, even if passed into a law; adding, that he could not conceal the fact, that the abolition of the Slave Trade was unpopular in France.

Mr. Canning recommended to the Duke of Wellington to propose at the Congress,—1st, An engagement, on the part of the continental sove-

reigns, to mark their abhorrence of this accursed traffic, by refusing admission into their dominions of the produce of colonies belonging to powers who have not abolished, or who notoriously continue, the Slave Trade, applying entirely to Portugal and the Brazils;—2d, “A declaration, in the names, if possible, of the whole alliance, but, if France should decline being a party in it, in the names of the three other powers, renewing the denunciation of the Slave Trade issued by the Congress of Vienna, and exhorting the maritime powers who have abolished it, to concert measures among themselves for proclaiming it and treating it as piracy; with a view to founding upon the aggregate of such separate engagements between state and state, a general engagement, to be incorporated into the public law of the civilized world.”

At a conference of the plenipotentiaries of Austria, France, Great Britain, Prussia, and Russia, held at Verona on the 24th November, the Duke, in a memoir presented by him, undertook to prove that this traffic had been since the year 1815, and was at that moment, carried on to a greater extent than it had been at any former period; that in seven months of the year 1821, not less than 38,000 human beings had been carried off from the coast of Africa into hopeless and irremediable sla-



very; and that not less than 352 vessels entered the rivers and ports of Africa north of the Equator, to purchase slaves, between July 1820 and October 1821, each of which was calculated to carry off from five to six hundred slaves. He further stated, that the traffic did not assume the usual secrecy of a contraband trade, but was carried on generally under the protection of the flag of France. "The consequence of this state of things," he continued, "is, that this contraband trade is attended by circumstances much more horrible than any thing that has been known in former times." "The dread of detection suggests expedients of concealment, productive of the most dreadful sufferings, to a cargo, with respect to which it hardly ever seems to occur to its remorseless owners that it consists of sentient beings." And he adds, that "the traffic is at present obviously carried on, to the northward of the Equator, solely by contraband, and in a considerable degree by a fraudulent use of the French flag." He proposed, therefore, that the king of France should be entreated "to adopt some of those measures for putting down the Slave Trade which had been found effectual in other countries."

The French ministers, in reply, decline acceding to the proposals made to them, except so far as to state their readiness "to sign any declaration, collectively with the other powers, tending to put down this odious commerce, and to inflict upon the guilty the vengeance of the laws."

A final conference appears to have been held at Verona on the 28th November, when the following resolutions were adopted:—

The plenipotentiaries of Austria, of France, of Great Britain, of Prussia, and of Russia, assembled in Congress at Verona considering that their august sovereigns have taken part in the Declaration of the 8th February 1815, by which the powers assembled at the Congress of Vienna have

proclaimed, in the face of Europe, their invariable resolution to put a stop to the commerce known by the name of the African Slave Trade;—

"Considering, moreover, that, notwithstanding this Declaration, and in spite of the legislative measures which have in consequence been adopted in various countries, and of the several treaties concluded since that period between the maritime powers, this commerce, solemnly proscribed, has continued to this very day; that it has gained in activity what it may have lost in extent; that has even taken a still more odious character; and is become more dreadful, from the nature of the means to which those who carry it on are compelled to have recourse;—

"That the causes of so revolting an abuse are chiefly to be found in the fraudulent practices, by means of which the persons engaged in these nefarious speculations elude the laws of their country, and the vigilance of the cruisers stationed to put a stop to their iniquities, and veil those criminal operations by which thousands of human beings annually become their innocent victims;—

"That the powers of Europe are called upon, by their previous engagements, as well as by sacred duty, to seek the most efficient means of preventing a traffic which the laws of almost every civilized country have already declared to be culpable and illegal, and of punishing with severity those who persist in carrying it on, in manifest violation of those laws;—

"Acknowledge the necessity of devoting the most serious attention to an object of such importance to the honour and welfare of humanity; and consequently declare, in the name of their august sovereigns,

"That they continue firm in the principles and sentiments manifested by those sovereigns in the Declaration of the 8th February, 1815; and that they have never ceased, nor ever will cease, to consider the

Slave Trade as "a scourge which has too long desolated Africa, degraded Europe, and afflicted humanity,"—and that they are ready to concur in every thing that may secure and accelerate the complete and final abolition of that traffic :

"That in order to give effect to this renewed Declaration, their respective cabinets will eagerly enter into the examination of any measure, compatible with their rights and the interests of their subjects, to produce a result that may prove to the world the sincerity of their wishes, and of their efforts in favour of a cause worthy of their common solicitude."

The Directors express their bitter disappointment at the result of these conferences, if, indeed, any favourable result at all can be said to have been obtained. "The prospect," they add, "of a total suppression of the increased and increasing horrors of that odious traffic, seems indeed more distant than ever." Of the plenipotentiaries of France they remark : "When acting in concert with the other Allied Powers, they concur in all those vague generalities of verbal reprobation, which, as experience teaches, bind them to no specific efficient measures, and from which they could not with any semblance of honour or good faith retire ; but when pressed by the Duke to prove their sincerity by adopting such a line of action as should be really efficient, their answer is a mere tissue of excuses." "To apply to the Slave Trade the punishment of piracy' is 'beyond the limits of political conference.' 'To affix to it the penalty of death is a judicial or legislative measure, and must therefore wait the approbation of public opinion.' 'To reject the colonial produce of those states who persist in it, would only affect Portugal, who must therefore be heard.' 'The registration of Slaves will be taken into consideration when the time for so doing shall have arrived, and then may possibly be permitted ; but would

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be a violation of the right of property, which the laws of Great Britain respect even in its extravagancies and caprices.' 'The rights of mutual search, however limited, would have the most disastrous consequences.' "What expectation, after this," justly ask the Directors, "of any good from that quarter, can be rationally indulged?"

The Portuguese government still refuse to accede to any measures calculated for the further suppression of the Slave Trade ; and have even refused to ratify an article to which it was officially declared that the king had acceded.

The circumstances under which Spain has been placed had prevented full attention being given by its late Government to the subject of the Slave Trade.

Between Great Britain and the Netherlands three additional articles had been agreed upon ; the first reciting, that vessels employed in the Slave Trade had unshipped their Slaves immediately prior to their being visited by ships of war, and had thus found means to evade forfeiture,—and declaring, that if there shall be proof that a Slave or Slaves has, or have been, put on board, the vessel shall be detained, and condemned ; the second providing for supplying the places of absent commissioners, judges, and arbitrators ; and the third article declaring, that upon proof that any vessel detained hovering upon the coast of Africa, within certain limits, falls within certain specified designations, she shall be deemed *prima facie* employed in the Slave Trade, and, unless such presumption shall be rebutted by satisfactory evidence, shall be condemned. The two first of these articles had also in substance been agreed upon by Spain ; but no provision had been made similar to that contained in the third.

The Directors had no reason to believe that any relaxation in the French Slave Trade had taken place during the last year. They detail the following affecting facts, as il-

lustrative of the way in which the traffic is carried on. The narrative is accompanied by a drawing of the vessel alluded to in the statement. One cannot look on its wretched manacled human cargo, jammed and wedged in on every side, without shuddering with horror. The narrative is as follows :—

The plate represents a brig, which sailed from Nantes on a slave voyage, and was captured by Lieut. Mildmay in the river Bonny, on the coast of Africa, on the 15th of April, 1822. Her burden was 240 tons, and she had on board at the time of her capture 345 Slaves. She was manned by thirty men, armed with four twelve-pounders, all of which were brought over to one side of the ship for the attack. The circumstances of the case are thus stated : Sir Robert Mends was commander of a squadron on the coast of Africa, stationed there by the British Government to prevent the infraction of the laws for the abolition of the Slave Trade. He sent out Lieut. Mildmay, with the boats belonging to his vessel, to reconnoitre the river Bonny, a place notorious for carrying on this traffic. The boats having crossed the bar soon after daylight, about seven o'clock, six sail—two schooners and four brigs—were observed lying at anchor off the town of Bonny. When the boats were about four miles off, they displayed their colours ; and, as they advanced, the slave-vessels were seen moored across the stream, with springs on their cables, all armed, with apparently about 400 Slaves on board, and the crews fully prepared to resist any attack that might be made upon them. The two schooners and three of the brigs opened a heavy fire of canister and grape-shot and musketry upon the English boats as they advanced. When the latter were near enough for their shots to take effect, the firing was returned. They advanced, and in a short time took possession of all the vessels. The other ships proved to be the Yeanam, a Spanish

schooner from the Havana, of 360 tons, and 330 Slaves on board ; the Vicua, a Spanish schooner from the Havana, 180 tons, and 325 Slaves on board ; the Petite Betsey, a French brig from Nantes, 184 tons, with 218 Slaves on board ; the Ursule, a French brigantine from St. Pierre, Martinique, 100 tons, and 347 Slaves on board ; all manned and armed in such a way as that they might fight desperately if attacked. The Theodore, a French brig, had no Slaves on board ; but a cargo was on shore in readiness for embarkation.

Many of the Slaves jumped overboard during the engagement, and were devoured by the sharks. On board the Yeanam, which made the most determined resistance, the Slaves suffered much : four were killed, and ten wounded. Of the wounded, three were females ; one girl about ten years of age, lost both her legs, another her right arm, and a third was shot in the side. Even after the vessel had been surrendered, a number of the Spanish sailors skulked below, and, arming the Slaves with muskets, made them fire upwards upon the British. On board this ship Lieutenant Mildmay observed a slave girl, about twelve or thirteen years of age, in irons ; to which was fastened a thick iron chain, ten feet in length, that was dragged along as she moved. He ordered the girl to be instantly released from this fetter ; and, that the captain who had treated her so cruelly might not be ignorant of the pain inflicted upon an unprotected and innocent child, the irons were ordered to be put upon him.

The Spanish schooner Vicua, when taken possession of, had a lighted match hanging over the open magazine hatch. The match was placed there by the crew, before they leaped overboard and swam for the shore : it was seen by one of the British seamen, who boldly put his hat under the burning wick and removed it. The magazine contained a large quantity of powder.



One spark from the flaming match would have blown up 325 unfortunate victims lying in irons in the hold. These monsters in iniquity expressed their deep regret after the action that their diabolical plan had failed.

The Slaves, at the time of the capture of the vessel, were found in the wretched condition exhibited in the plate; some lying on their backs, others sitting on the bottom of the ships. They were chained to each other by the arms and legs: iron collars were placed round their necks. In addition to these provisions for confinement, they were fastened together by a long chain, which connected several of the collars for their greater security in that dismal prison. Thumb-screws, to be used as instruments of torture, were also found in the vessel. From their confinement and sufferings the slaves often injured themselves by beating and vented their grief upon such as were next them by biting and tearing their flesh. Some of them were bound with cords, and many had their arms grievously lacerated. Upwards of 150 of the Slaves died on their passage to Sierra Leone. The Spanish schooner from the Havana was separated from the other vessels in a dreadful storm, as they were proceeding to that colony, and sank with 380 Slaves on board. The other vessels reached their destination. Those from Spain were left at Sierra Leone for adjudication by the Mixed Commission Court of Great Britain and Spain; and those from France were sent to England, to be disposed of by the British Government, which ordered them to sail for France. The Slaves, however, had all been previously liberated, and distributed in the colony of Sierra Leone, through the villages settled by other captured Negroes; where they have regained their freedom, and now enjoy the opportunity of being instructed in the arts of agriculture and mechanics.

The Directors had learned with pleasure that the Imaum of Muscat had consented to abolish the Slave Trade in the island of Zanzibar, and all his other dominions. A large ship, mounting twenty guns, under French colours, direct from France, which had come to Zanzibar for Slaves, had been under the necessity of departing without procuring a single Slave. At Madagascar also the native chieftains had honourably persisted in refusing to allow the trade on their part of the coast.

The new Government of Peru had issued a decree, declaring that all children of Slaves born in the Peruvian territory after the 28th July, 1821, shall be free, and enjoy the same rights as other Peruvian citizens, with certain modifications.

The Directors next advert to the formation of the London, Liverpool, and other Societies for promoting the gradual Abolition of Slavery, and to the introduction of Mr. Buxton's motion in Parliament, of which our readers are already apprised.

The Directors quote from the Sixth Report of the American Colonization Society, the following interesting picture of Regent's Town, in the colony of Sierra Leone. The town contains from twelve to fourteen hundred inhabitants, all captured Africans taken within a very few years from the holds of slave vessels. Dr. Ayres visited the town about the beginning of the year 1822, and was agreeably surprised at the order and improvement which was manifested. He arrived in the evening: next morning, being Sunday, not a person was to be seen in the streets: a calmness reigned, he says, as solemn and profound as had done six years before, when nothing was heard in the wilderness, but the softly creeping tread of the leopard, when preparing to spring upon his prey. A few minutes before eight in the morning, the children of the school were arranged in a line classed according to their mechanical occupation, each class dressed in a uni-

form proper to itself, with the master-workman at its head, who was responsible for the behaviour of his class. When the time arrived for morning prayer, this interesting group of 200 moved in order to their seats in the church. About 500 persons attended morning prayer. After they had retired from church in the order in which they entered, no more was seen of them, until the bell again rang for the evening service. At once, as if the whole village had been moved by a magic spring, a very large proportion of the population appeared in the street, cleanly and decently clad, with Bibles under their arms, moving towards the church. Besides these, Dr. Ayres likewise observed about a dozen young men, with Bibles, coming down from the mountain near the town. On inquiring who they were, he was informed that

they had been selected from the school on account of their piety and superior attainments, and were preparing to return to their native land as Missionaries, to declare the joyful tidings of their emancipation to their benighted countrymen, having already made considerable progress in the study of the native languages of Africa. It was an occasion of this kind which caused a British Admiral to exclaim, "See what religion can do!"

Deeply do we regret that the exertions of this Society should, at this late period, be still necessary, and more necessary if possible than ever; and most earnestly do we second the appeal of the Directors for an increase of their funds, which are quite inadequate to the magnitude of their truly beneficent and important designs.

#### LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

IN our Number for June we gave some details from that part of the Fifteenth Report of the Society, which relates to its infant operations in the Levant. We shall now present an outline, from the same Report, of its general proceedings.

In adverting, first, to the domestic occurrences of the year, the Committee report the formation of several new Auxiliary Societies and Associations. Amongst the former they mention those established at Chichester and Gloucester, each under the patronage of the Bishop of the diocese. The income of the Society has been raised to 10,924*l.*, exceeding that of last year by 230*l.* More than 10,000 copies of the Hebrew New Testament have been circulated, since the formation of the Society, besides many thousand copies of the New Testament in German-Hebrew, and Judeo-Polish. Many hundred thousand tracts, in various languages, on the subjects at issue between Jews and Christians, have been distributed by the Society.

Five missionary students had been received into the seminary since the last anniversary. Three missionaries had been sent out during the year;—two, Mr. Wendt and Mr. Hoff, Germans, to Poland; the other, Rev. W. B. Lewis, of Trinity College, Dublin, to the Mediterranean. The Rev. Charles Neat, an English clergyman, has been designated as a missionary to Leghorn and the parts adjacent.

In France a periodical publication was about to be published, of which a prominent object was to be the awakening of attention to the conversion of the Jews. The Society augured much benefit from this and other circumstances.

In Holland, the Committee trust that the cause of the Society is making a steady progress. Mr. Thelwall's excursion appears to have been attended with considerable benefit. In some of the places which he visited, though he found that the spiritual state of the Jews had been much overlooked, he found

also a great readiness to attend to his suggestions, and to concur in the plans which he recommended for adoption. Adverting to the lifeless and irreverent manner in which the worship of the synagogue is conducted among the orthodox Jews, he remarks: "There seem to be some few among the Jews themselves who feel this, and are very desirous of introducing some improvements into the worship of their synagogues, so as to make it more edifying, who (for this purpose) frequent Christian churches, and make many inquiries into the employments of Christian ministers, and their manner of proceeding with the congregations committed to their care. All this is a proof that some feeling of the necessity of religion is growing up among them; and this gives us at least a hint to work upon."

The gradual diminution of prejudice is an encouraging indication of improvement in the dispositions of the Dutch Jews towards Christianity. A striking instance of this kind was mentioned in the last Report; in which it was stated, that for three years successively, the professor of divinity in one of the Dutch universities had been requested to examine the children of a Jewish school in the same town, as to their proficiency in Hebrew. This favourable inclination on the part of the Jews may be fostered by conciliation and kindness. "What I observe" (says Mr. Thelwall) "as most of all important is—the impression which kindness and friendship make upon the Jews, for (alas that it should be so!) they are not accustomed to meet with this from Christians." On another occasion, after mentioning a visit paid to the Jewish school, he says, "The Jew who was with him (the rabbi) appeared to be touched with the interest we expressed in the Jewish children, and pressed us very much to call upon him."

A Jew of considerable opulence, having been long inwardly convinced

of the falsehood of the present system of religion among his brethren, and of the absurdity of their mode of worship—persuaded also that their present religion is not the religion of Moses and the Prophets, and struck with the purity and simplicity of Christianity, and with the coincidence of the New Testament with the Old—had, about a year before Mr. Thelwall met him, been baptized, with his wife and five children, and had become a supporter of Bible, Tract, and Missionary Societies. The sister of the individual just mentioned, and her five children, the eldest of whom is twenty-five, were baptized early in last year, by a minister of the Reformed Church.

Another case of conversion to the Christian faith, which the Committee adduce from Mr. Thelwall's correspondence, is as follows:—A Jew, who had been bred up in the greatest ignorance, early enlisted as a soldier, and served in the French armies in Russia. Afterwards he returned to his family, but was soon turned on the wide world to seek his fortune, and led a roving life for some time, till at length he was taken up for theft, convicted, and sentenced to three years' imprisonment in the house of correction at V., where every Sunday morning Mr. B. was accustomed to give a sermon or exhortation to prisoners. The Jew was excused from attending these services, as likewise all who did not belong to the Reformed Church; but, observing his fellow-prisoners assembling, he himself requested permission to attend, which of course was allowed. He found what was said very plain and intelligible, and he was sometimes affected even to tears; so that at length he requested permission to have more particular and personal instruction. The Directors of the house, fearful that he had some sinister designs in this request, represented to him, that if he continued a Jew, and his conduct in other respects was satisfactory, they should make such repre-



sentations to the king as would lead to a remission of one year of his punishment; but that, if he persisted in his desire of Christian instruction, they should not dare to do this, lest it should give occasion to any suspicion, either in his own mind or in those of others, that his release was in any way connected with his change of faith. But though the matter was thus put to his choice, he chose rather to continue his whole time in prison, for the sake of Christian instruction, than to remain in his ignorant Judaism, and thus obtain a year's freedom. The Directors took him at his word, and he received instruction from Mr. B. for the space of two years—using also the opportunities afforded in the house of correction, of learning to read and write. He seemed to require that period for instruction, being very slow of comprehension, though he was very diligent and attentive; and when he was liberated, Mr. B., with two of his elders, received his confession of faith, preparatory to his baptism, with which all three were highly pleased. They then represented to him the difficulties and temptations to which he would be exposed, especially from the Jews, who would try by promises and threats, to prevail with him to desert his faith, and return to Judaism, and they were really afraid he would not be able to withstand the temptations which awaited him. To all this he replied, with tears in his eyes, that “he would shed the last drop of his blood for Jesus Christ.” On the Sunday following, in the presence of a very numerous congregation, he was baptized.

In Germany, it would appear that there are numbers of Jews who are *secretly* persuaded of the truth of Christianity, but are restrained from making a public confession of their faith by the fear of a persecution which would deprive them of the means of support.—A Jewish Missionary, Mr. Petri, states, that he was, in different instances, encouraged by the Jews to address him-

self particularly to *the children and young people*, who were left at liberty by their parents (though themselves were too old, as they said, to change their religion,) to follow their own discretion. Many *females* applied for New Testaments, bitterly lamenting the ignorance in which they were held by their rabbies. In one place, where some bigoted Jews attempted to get hold of the books which he had circulated, in order to destroy them, “the young men and females would not part, on any account, with their New Testaments, but would read and examine them, in order to know whether Jesus be the Messiah.” The Jews themselves, in the south of Germany, are publishing extracts from the Old Testament, expressly for the use and instruction of their women.

The Committee next advert to Prussia. The following extract from a letter from Mr. Hoff gives some interesting particulars relative to the proceedings of the Society's Missionaries at one of the places which they visited. Königsberg:—“The first day after we became known, our room was almost always full of Jews: there was then a great fair at Memel; and Jews came from various quarters, especially from Silesia, and solicited books. They willingly paid the price we asked for the New Testaments and the Prophets. Our books were soon disposed of, and we were glad to obtain more. As many wished to have German Bibles, we obtained of the Bible Society here twenty copies, of which we have only five left. They paid for the greater part of these Bibles: almost 300 Tracts, and twenty New Testaments and Prophets were soon distributed. As our second supply was inadequate, we sent for a chest of books from Dantzic.

“Amongst the Israelites to whom the word of God found access, a learned young man was especially attentive to it. In his first visit, he used all his wits to prove,

that Jews may be happy without Christianity. To this we opposed the word of God; and God blessed his word with respect to this young man. He came to us again, and requested us to read the Bible with him, which we did willingly; and he now, God be praised, as a sincerely penitent sinner, seeks pardon through Him 'who was wounded for our transgressions' and 'bruised for our iniquities.' As he lives wholly by teaching languages, he instructs several young Jews. The Jews here are singularly prepared for Christianity: we are beloved by them, and are already in very confidential intercourse with many of them. We may surely hope that our labour in the Lord will not be in vain."

A full confirmation of these statements was subsequently received, in a letter from Dr. Weiss, professor of philosophy in that city; who communicated also the intelligence, that an Auxiliary Society for promoting Christianity among the Jews had been established, under the sanction of Dr. Borowsky, bishop of the Evangelical Church.

From Berlin a correspondent writes;—"I have been, since the Society has been established here, requested to attend four baptisms of Jews. Two took place to-day. An elderly Jew, in Silesia, told a friend of mine not long since, that the proofs of the truth of our religion, given in one of our tracts which came into his hands, pierced his heart; that he was too old to change his religion; but that his children shall be baptized. A young rabbi was baptized here lately: I was one of the godfathers.

"The 100 New Testaments in Jewish German have been demanded of me, I can say with truth, every one of them with prayers and entreaties, by Jews from Poland. I have not one left.

"An old learned Jew, the grandfather of E. A., holding up in my parlour a New Testament in his hands towards heaven, exclaimed

ferently, 'Sir, you may believe me, I read this book day and night.' He at his own impulse travels to Grodno and Wilna, proclaims Jesus Christ openly, and distributes New Testaments and tracts. Many Jews have implored me, for God's sake, to procure for them the whole Bible in their own tongue, offering me: crown, equal to 3s., for each copy. I think I alone could dispose of 500 copies, at 3s. per copy, besides such as should be given to poor people. The missionaries would then find a field already prepared for the seed, and the conduct of their business would be far easier, and more blessed in its result."

Speaking of a visit to Leipsic, Mr. Goldberg writes; "On the very first day of my arrival in that city, I met some Polish Jews, to whom, during the last Easter fair, I had preached the Saviour of the world. They cordially rejoiced at seeing me again. They behaved very friendly; and one of them told me, that he had often read the holy Scriptures, and thereby had been brought to a sense of the depravity of his soul. During my whole stay at Leipsic, I was almost every evening visited by this Jew, who brought other Jews with him, with whom I had long conversations on the way of salvation. Their behaviour gave me reason to hope, that many of them will quietly examine, and, perhaps, ultimately receive the saving truth of the Gospel. A Greek Jew, who came to my friend to buy some articles, and saw the books lying on the table, took a Jewish German New Testament, and read it with so much eagerness as to make him forget his business. He asked me what book it was: I told him it was the New Testament, in which we were taught how we here may lead a godly life, and obtain salvation hereafter. I caused him to read the third chapter of the Gospel of St. John, and explained it to him. The impressions it produced on his mind, and the emotions I observed, were to me a new

proof of the life-giving power of the word of God. I went with him through the promises of the Old Testament referring to the Messiah; and every passage appeared to him in the light of Divine truth, whereby he was strongly affected. He held the New Testament close in his hands, and asked me to sell it to him. I said, as I see you are desirous to read it for your improvement and instruction, I will give it to you in remembrance of our conversation this day. But he absolutely refused accepting it as a donation; and I was obliged to take the cost price, which he gladly paid."

The Committee next proceed to Prussian Poland, where the Society's missionaries, Mr. McCaul and Mr. Becker, have distributed a large number of New Testaments and tracts. They write as follows from Cracow:—

"We gave a tract to each of the Jewish factors of the hotel, and, to allow time for the effect, went to the Russian post and Professor Randtke: soon after our return, Jews came in considerable numbers for books; they came in such disorder, that we could not either count the books, or the persons exactly; they are between eighty and a hundred.

"Thursday morning. The Jews began to visit us so early as seven; and until twelve our lodging was completely full: fatigue, from speaking, compelled us to stop until two o'clock. The Jews here disputed far more vigorously than elsewhere, and remained for hours together: this compelled us to speak much more than at any other place where we have yet been. The number of tracts, Testaments, and cards amounted to 271; and as scarcely any person received two tracts, the number of persons could not have been much less."

The Committee report the formation of an Auxiliary Society at Oletzko, a Prussian town on the frontiers of Poland. There are now six foreign Societies.

The encouraging account which has here been given, of the disposition of the Polish Jews towards Christianity, is confirmed by the testimonies of other persons not connected with this Society. The German Missionaries employed by the Edinburgh Jewish Society write: "At Berditchet we remained several days. This place contains 30,000 Jews. Our conversations with them were of a highly interesting and important nature. Thousands of them received our books and tracts, and heard what we said of Jesus as the true Messiah. The prejudices of many seemed to give way."

Mr. Moritz, a converted Jew, employed as a missionary in Russian Poland by his Imperial Majesty, says,—

"There have now upon the whole been with me at least eight hundred Jews of all ages: among whom there were nearly all the Jewish schoolmasters of the place, and the greater part of the youths that study the Talmud in the Beth Hamedrash: there have also been some respectable Jews from Berditchet, who were there afraid to visit me. The crowd was on the first day so great, that I was obliged to place my people at the door as guard, allowing only a certain number at a time to enter, and when these were dispatched another number could enter. I was forced to this expedient, otherwise I should have been suffocated: and in this manner I have distributed 1000 Hebrew and 200 Polish Hebrew tracts, and fifty-eight New Testaments in these languages."

Information had been received, that an institution for the education of poor Jewish children, and training of schoolmasters, was about to be opened at Basle, under the superintendence of some pious members of the Protestant communion.

The Committee proceed, in the close of their Report, to point out the importance of steadily directing their efforts to the countries bordering on the Mediterranean and Le-



vant. They especially refer to Mr. Wolff's journey, some interesting particulars of which have already appeared in our pages. We most ear-

nestly wish them the blessing of God in this and the other departments of their truly Christian undertaking.

### LONDON MISSIONARY SOCIETY (DEMERARA, &c.)

THE Directors of the London Missionary Society, in their *Missionary Chronicle* for this month, have published the following statement respecting the alleged participation of one of their Missionaries in the late disturbance in the colony of Demerara. We present the statement, for the present, without any comment, except the expression of our deepest sympathy with this and another Missionary Society, whose objects and agents have been most severely, and we fully believe most unjustly reviled.—

“The Directors have at length the satisfaction of informing the members of the Society that they have received a letter from Mr. Elliott, dated October 18, enclosing a copy of one written to the Treasurer on the 25th September, but detained in the colony; besides communications from other persons.

“The letters of Mr. Elliot assert the innocence of the Missionaries of all participation whatever in the crime of the insurrection; and the Directors entertain no apprehension of advancing that which they shall have to retract, in saying they gave full credit to the declaration. They will quote the terms in which these assurances are made to themselves, convinced that the manly feelings of conscious integrity which shine through them, will carry to the bosom of every impartial reader a conviction of the veracity by which they are dictated.

“‘Numerous false reports have been sent forth against Mr. Smith,’ (Mr. Elliot might have added, against himself also;) ‘but assure yourself and all the Directors, that whatever reports you may hear, the only crime the Missionaries have committed is their zeal for the conversion of the Negroes. They have

neither been so weak nor so wicked as to excite the Negroes to rebellion. The Missionaries want justice only; they have no favour to ask; they have nothing to fear. The Missionaries have not degraded their holy calling, nor dishonoured the Society of which they are members, by sowing the seeds of rebellion instead of the Word of Life. The real causes of the rebellion are far, very far, from being the instructions given by the Missionaries.’ He adds; ‘We are not cast down; the Lord our God supports us; and we are persuaded that He who protected Daniel in the lion’s den, will support and protect us.’

“The Directors are persuaded that the friends of the Society will approve of their not making larger quotations from these communications at present; and that they will accept the brief statement which they are about to offer, in the confidence that they will be enabled, ere long, to present to them a circumstantial justification of the character and conduct of their greatly calumniated Missionaries.

“The statement, brief as it is, will be sufficient to shew the falsehood of the almost innumerable reports which have been industriously circulated through the kingdom, and indeed through the world.

“The colony of Demerara is divided into the East and West coasts by the Demerara river; the former, including Mahaica, being on its right bank. Mr. Elliott is stationed on the West, Mr. Smith on the East coast, about twenty miles distant from each other.

“It appears that the insurrection was entirely confined to the East coast; so that no commotion whatever took place on the estates on which Mr. Elliot labours, and not

one of the Negroes under his instruction was implicated in the rebellion.

"Mr. Elliot's being taken into custody was therefore owing only (though he had threatenings given him) to an alleged 'disobedience of orders,' which he had not understood to be such, in visiting Mr. Smith at the colony-house the day after he was sent thither. After a detention of about ten days, during which his papers were all taken from his house, he was allowed to return home, under an injunction not to interfere with the trials. No charge was preferred against him; and thus are the vehement accusations against all the Missionaries of the Society within the colony, circulated for several weeks past throughout the country, reduced to *that only* against Mr. Smith.

"The insurrection, it should seem, manifested itself first in Mahaica, the district to the eastward of that in which Mr. Smith resides. Its appearance on the Le Ressouvenir estate, where Mr. Smith resides, was on Monday the 18th August, in consequence of an order to take into custody two slaves belonging to an adjoining plantation, whom the Negroes of the La Ressouvenir, as the prisoners had to pass over it, rose to rescue. Mr. Smith was at home. He successfully used his endeavours, on perceiving the tumult, to rescue the Manager from the Negroes, and continued his exertions to induce them to return to their duty, till he himself was driven with violence, and with a weapon held to his body, from the estate.

"Mr. Smith was taken into custody on the evening of the 21st August, and all his papers seized. He is kept a prisoner in the colony-house, and has, since the 24th of August, had a guard stationed over him. Mrs. Smith is not detained as a prisoner, but does not avail herself of her liberty, lest, on leaving her husband, she might be refused access to him again. After the 22d August, Mr. Elliot had no communication with him. Mr. Smith

was, on Monday the 13th October, brought to trial before a court-martial; the legality of which proceeding is greatly doubted in this country. The public papers have stated four charges as forming the indictment against him, but of their accuracy the Directors are not enabled to judge. They trust that, under the direction of Divine Providence, he has been able to prove himself guiltless of them all.

"It is not, however, to be concealed, that he will have had much to contend with from the violence of public prejudice in the colony, and, it is to be feared, from the false assertions of some of the unhappy Negroes, whom the hope of favour towards themselves may have led to bring against him 'things that he knew not.' Indeed, the Directors are informed, upon authority on which they can rely, that some of the condemned Negroes, finding the hope of life taken away, had in the most solemn manner declared that they had been induced so to act; and that others, on being questioned whether they had not been incited to rebellion by Mr. Smith, had, in the strongest terms which their broken language could supply, denied the imputation. It is stated by the writer of one letter, that he has often heard charges circulated against the Missionaries, as if spoken by the Negroes at the time of their execution, which he knew (for he was a near spectator) that they never had uttered.

"The issue of Mr. Smith's trial is not yet known in England; but it is stated in the public papers that, by a vessel arrived at one of the out-ports, letters have been received of the date of the 27th October, which mention that the evidence for the prosecution closed on the 25th October, and that the court would meet on the 1st November to proceed on the defence.

"While waiting for the decision, the Directors are much grieved in knowing that the health of Mr. Smith has for some time been in a

dangerous state, and that his physician had, just before the insurrection broke out, advised him to take a voyage to England, as the best means of recovery. The Directors have written to him, recommending his compliance with this advice as soon as circumstances will allow him so to do, which it may be hoped will be the case ere long.

"The Directors have received letters from Mr. Davies, dated the 15th and 18th October. He arrived with his family in Demerara on the 11th of that month, through the Divine goodness, in health and safety. Under the shock which the state of affairs occasioned, he had the happiness to find his own congregation enjoying tranquillity, and that *not one* of the Negroes who attend his ministry took any part in the insurrection. He speaks of the kindness with which the Governor received him, and states that he was allowed to preach as before."

"By a letter from the Rev. John Wray, our missionary in the colony of Berbice (bordering on the colony of Demerara) dated September 25, 1823, the Directors have received the distressing intelligence of the destruction of his chapel by fire, on Monday the 22d of that month. The fire began in a small house close to the chapel, and, being to the windward, immediately communicated to it, and in a short time reduced it to ashes. It appears that no person was in the house when the fire commenced, but in what manner it was kindled was not known when Mr. Wray wrote. Many of the inhabitants, of all colours, with the captains and seamen of the ships in the river, lent their assistance, and used every exertion in their power to save the chapel, but in vain.

"Mr. Wray's dwelling house, which adjoined the chapel, was with much difficulty preserved from entire destruction, but it was greatly injured: a large part of the roof was uncovered: all the windows

broken; most of the furniture spoiled by being thrown out of the windows, and much other damage done. The Governor and Fiscal were using every means to discover whether the fire was accidental or intentional."

We have no evidence respecting this last point; but we are deeply concerned to add, that the postscript of this communication contains a most flagrant proof—in another colony, and respecting the property of another society, and where no question whatever exists as to whether "the fire was accidental or intentional"—of that "violence of public prejudice" with which the humane and Christian object of promoting the spiritual welfare of the unhappy slave population is regarded by too many of the residents in our slave colonies. We quote the account, as appended by the Directors of the London Missionary Society to the foregoing documents. We shall let the statement of the Directors speak for itself: indeed, we have no words to express the grief and indignation with which every friend of humanity, of Christianity, and of civil and religious liberty, must regard such transactions as the following.—

"By letters received from Barbadoes, it appears, that when the intelligence of the insurrection of the slaves in Demerara arrived there, a violent degree of rancour against Mr. Shrewsbury, the [Wesleyan] missionary, was artfully excited, and the worship of God at the chapel disturbed on the evenings of Sunday the 5th and 12th of October, attended with many very alarming circumstances.

"A letter from Barbadoes, dated October 20th, has been inserted in the newspapers; in which it is stated, that on Saturday the 18th, a paper was handed about, inviting the rabble to meet at the chapel door at seven o'clock (on Sunday evening) armed with pick-axes, swords, crows, saws, hatchets, &c. Accordingly, about 1,000 headstrong fellows did assemble, and



began to demolish the chapel; and by twelve at night had completely annihilated the building, carrying off in their flight all the materials, so that at daybreak not a piece of wood was to be found near the spot.

"Mr. Shrewsbury, in a post-script to his letter of Monday, October 20, says,—'Last night the chapel was demolished by the mob, and my library almost wholly destroyed. My wife and I, with the things saved, are preparing to flee for our lives: we must quit the island without delay. I will write

farther hereafter: we are obliged to keep ourselves in secret.'"

Our readers will rejoice to learn that at the earliest meeting of the Directors, the communication from Mr. Wray being read, it was unanimously resolved, that the sum of 500*l.* be granted for the purpose of aiding in rebuilding the chapel and school-house. The loss sustained by the Society is calculated at nearly 2000*l.* sterling. The Wesleyan Society have been equally prompt in their measures for rebuilding the chapel at Barbadoes.

#### MORAVIAN MISSIONS.

WE extract from the last Number of the Society's Periodical Accounts, the following cursory memoranda. They are taken from the recent journals of its Missionaries in Antigua; and they furnish a truly delightful view of the effect of the benevolent labours of the Society amongst the unhappy class of men who form the bulk of West Indian population. The Moravians have missionaries in Jamaica, Barbadoes, and St. Kitt's; and in the Danish islands of St. Thomas, St. Croix, and St. Jan; but their principal station is Antigua, where they have no less than eighteen missionary agents, including the wives of the missionaries.

Preparations for the establishment of a missionary station at Cedar-hall having been made in the latter part of the year 1821, the foundation-stone of the new chapel was laid on the 5th of November. Mr. Ellis had been appointed to the care of this congregation, consisting principally of Negroes detached from that at St. John's, on account of the increasing numbers who attended the chapel in that town. In the first week of February he began to hold meetings with the Negroes, and continued them afterwards every Wednesday and Friday evening. The following particulars are extracted from his diary.

"Feb. 10.—Public worship was

this day performed for the first time at the new station; and we trust to be able to continue it at least every other Sunday, till the church is ready to be opened. After the usual morning services Brother Ellis held a meeting with the assistants, fourteen in number. During the course of the week, Brother Ellis and his wife have conversed with above 350 new people and candidates for baptism, in many of whom a work of the Holy Spirit was evidently to be traced.

"Feb. 24.—The public service was so numerously attended, that the hearers could not be accommodated in the two large rooms which were thrown open to them. At a meeting for the children, seven infants were baptized, after which the classes met. Both on this occasion, and at the individual speaking which followed, many were the expressions of joy and gratitude uttered by the Negroes, for the blessing of Christian instruction, which is now, as it were, brought to their very doors. Some of the older communicants shed tears of thankfulness, when they called to mind the difficulties that in former times stood in the way of their hearing the Gospel. Often they had been in eminent peril of their lives, when, in returning from St. John's, they were obliged to cross the creek, swollen by sudden rains to an unusual size,

before they could reach their homes. This spirit of rejoicing is not confined to the communicants : Brother Ellis found it general, wherever he visited on the neighbouring estates.

" March 9.—Towards the end of last month we began to entertain hopes, that we should be able to open the building for Divine service on Easter Sunday ; and the idea appeared to excite our people to increased activity, both in giving their manual labour, and assisting those employed with food ready cooked, and such other refreshments as they could afford from their own scanty stores. Indeed, the willingness shown in this respect was so great, that we have reason to fear many a poor Negro reserved but half a meal for himself, and perhaps even went entirely without.

" April 3.—Brother Ellis visited the sick communicant sister, Sarah Tullidephs. She expressed a longing desire to be at home with her Saviour ; adding with great emotion, that she experienced every day new tokens of His great love to her, and was convinced that He would not lay a heavier burden on her than she was able to bear. From this plantation he proceeded to that of Hermitage, where he again read to the aged and infirm the history of our Saviour's Passion. The manager of the estate having kindly granted the use of the great house for the field Negroes to assemble in, the company which came together was considerable ; and, from the humble expressions of many, we are encouraged to hope, that the Lord laid a particular blessing on this little service.

" April 5th. Good Friday.—We assembled early, to remind each other of the great and stupendous display of Divine love, manifested unto poor sinners in the sacrifice of Christ our Saviour upon the shameful cross. The apartments used as a temporary church were three successive times filled with eager auditors, to whom Brother Ellis communicated the history of the day.

" April 7. Easter Sunday.—This was indeed a day of rejoicing to us, and to our Negro congregation. At an early hour in the morning, persons began to assemble, and their number continually augmented with the advance of the day. It was indeed a pleasing sight, to behold the little hills in the vicinity spangled with Negroes in their clean white dresses, all hastening to the house of prayer which had been prepared for them. Of those who attended on this occasion, including many white people, not above half could obtain admission into the church.

" April 8.—This day we were favoured to partake, for the first time in our new church, of the body and blood of Christ in the holy sacrament. There were present one hundred and eighty-six communicants.

" May 1.—At the speaking with the new people and candidates for baptism, many pleasing expressions were uttered. In the first week in May, we spoke with 390 new people and candidates.

" May 12.—We celebrated our first prayer-day at Cedar-hall. It was numerously attended. Eleven persons were baptized, nine received into the congregation or re-admitted, and seventeen added to the class of new people.

" June 13.—Brother Ellis was much edified by a visit which he paid to an aged Negress, Charlotte Rowland Fryer. For about nine weeks she has been lying on a bed of sickness, and her strength has been reduced to a very low ebb ; yet her mind continues collected, and her heart overflows with gratitude to her Saviour, for all the mercies she has experienced, and which even now render her sick-bed easy to her. Though often left alone, she declared she never felt lonely. The presence of her Saviour cheered her.

" June 23.—In this week we spoke with 394 new people and candidates, and were glad to find a generally prevailing desire for a more intimate

knowledge of the truth, and closer union with the church of Christ."

Before the close of the year 1822, there had been baptized at Cedar-hall, 48 adults and 43 children: 47 persons had been admitted to the holy communion. The newly established congregation consisted of 593 baptized, besides 613 communicants. The whole number under the care of the Brethren at this station amounts to 1828 souls.

Another Missionary writes:—

"Here, in Antigua, we live in peace, and see with joy the work of the Lord increasing. Between Easter 1822 and Easter 1823, 408 adult Negroes have been baptized at St. John's; or, having been baptized as children, received into the congregation; 104 at Gracehill; 49 at Gracebay; 115 at Newfield; and 89 at Cedar-hall; in all, 765: 482 were admitted, during the same period, in the five settlements, to the holy communion."

### NATIONAL EDUCATION SOCIETY.

THE Committee state, that seventy-seven new schools have been received into the union since 't' last Report. There may be reckoned 150 children for each, making a total of 11,555; which, added to last year's statements, makes the number 323,555.

The average number of boys at present in the central school is 451, and of girls 230. There have left the school, 278 boys and 151 girls; many of whom have received all the benefits of the institution.

Of the training masters and mistresses, this year, there have been received, from the country schools, twenty-one masters and eleven mistresses; and, for missionary purposes, five Lutheran clergymen, with two schoolmasters and three schoolmistresses.

Twelve temporary masters and five boys, and eight temporary mistresses and five girls, were sent out to different schools. Fourteen schools have also been supplied with permanent masters, and nine with permanent mistresses.

Two masters have been trained for classical schools, and one lady for the purpose of introducing the system into her private seminary.

A boy and a girl, who had been entirely educated in the central school, were sent out to be permanent master and mistress in considerable schools. The income of the year was 1996*l.*; and the expenditure 4667*l.* The balance in hand

is reduced to 597*l.* 2*s.* 7*d.* The report thus concludes:—

"The great truths of religion are designed for all—for families and states, for men and nations.

"It is enough to have shown, by the clearest documents, concerning this new and salutary method of instruction, that it extends itself with ease and certainty to vast numbers, who must otherwise have wanted such advantages; and what the consequence would be, where this defect should be suffered to remain, will be calculated in a moment, by those who feel rightly for their own interests, and, by the same sure standard, for the interests of others.

"It was manifest, beyond the power of contradiction, that, with respect to the larger districts of our native land, it was hardly practicable, if not quite impossible, to instruct so many in a way so sure, so expeditious, and attainable at so small a cost.

"Such an institution could not fail to attract the best regard of the noble minded—the chief in rank and station—the liberal, prudent, and religious—those who honour God, and are deeply mindful that, in His fear only, the ground must be laid of every benefit in public or in private life, and with reference to present things or future.

"The support and maintenance of the work, so happily begun and so successfully pursued, will not,



therefore, fail to engage new efforts on the part of those in whom a reverence for the great Author of their being begets a just regard for all who share a common nature with them, together with a zeal for the welfare of their country.

"If this were the place for replying to the cavil in which we are sometimes reminded that the infidel will sow upon the ground which we prepare, the answer would be easy. We need not dread the conflict. The truth will maintain its influence, when it is once implanted in the

human mind. The transcendent value of its own discoveries, and the need which we have of what is so revealed, in order to render our very being and existence of any real worth to us, will secure that triumph.

"Above all, we must first persuade ourselves that God will forsake His own cause, before we can consent, for any timorous apprehension, to forego our part in the service which we owe to others, or to relax our labour in the welcome task of training many sons to glory."

### RELIGIOUS TRACT SOCIETY.

THE following statements extracted from the last Report of the Religious Tract Society, cannot fail to interest every Christian mind.—

At the fairs in the metropolis and its vicinity, 105,000 tracts have been circulated. For this object a tract has been printed, entitled "The Fair;" and 60,000 of these, and 2000 of a suitable placard, in addition to 5000 other tracts, were distributed at the fair in Smithfield last autumn. Considerable as this number may appear, it was by no means adequate to the demand.

During the last summer an extensive distribution of tracts was made on Sundays, in the metropolis and its environs.

The distresses in Ireland presented an opportunity which the Committee thought should not be neglected; and 48,000 tracts were placed at the disposal of those who were engaged in attending to the temporal wants of the sister country.

The attention of the Committee has long been directed to the trash usually sold under the name of "Last Dying Speeches" of criminals; which, instead of conveying any useful lesson, were rather calculated to destroy the salutary impression which should be caused by the awful spectacle of our public executions. The Committee are enabled to report, that this class of publications is now exhibited

in a form which, when compared with their prior state, must be gratifying to every reflecting mind. The venders are supplied with those printed under the control of the institution; and, during the past year, 206,000 of these papers have been sold. Much that was evil has thus been excluded from circulation, and replaced by a few words of important truth; and the plan has been acceptable to the purchasers, for the numbers printed by the Society far exceed the quantity which the venders formerly printed on their own account. These papers are not sold at the depository, nor classed among the Society's publications; as it by no means appeared desirable to turn the circulation of them into new channels, but to confine it to the usual venders, resting satisfied with rendering an instrument of evil subservient to the promulgation of good.

One individual has completed an engagement of affixing twenty thousand Broad Sheets to the walls of cottages in the West of England. In the bundles of ribaldry and trash displaced, to make room for the Broad Sheets, the publication falsely and absurdly called "Our Saviour's Letter" was prominent: upward of thirty distinct editions of it appeared; and the marvellous effects attributed to its influence by our un-

enlightened countrymen in the present day, equal, if not exceed, the narratives of faith in talismans and charms, which appear hardly credible when related of the natives of Africa. These heaps, now committed to the flames, contained much to which the Committee dare not even to allude. It is most singular that not a single specimen of what is termed "Old English Ballads" appeared—a fact, remark the Committee, which furnishes incontrovertible proof of the change in "popular literature," which has been effected of late years, by infidel and demoralizing principles.

The number of Tracts issued from the depository, during the last year, amounts to 5,711,000; being an increase of nearly half a million. The whole number issued since the formation of the institution exceeds fifty-one millions; to which must be added several other millions printed abroad.

From one of the circulars of the Society we extract the following:—

"The tract published with a hope that it might in some degree counteract the evils of Bartholomew fair, by restraining the young people of Sabbath Schools, and others, from partaking in its idle and destructive amusements, was distributed among the children of the Fitzroy schools. They were given on the Sunday afternoon before the fair, accompanied with such general admonitions as might, under the Divine blessing, further the important object which we had in view. We have 600 children in these schools; 400 boys, and 200 girls; and, upon the strictest examination toward the close of the week, we found that no more than three girls and five boys had been to the fair; and that these would not have gone, had not their parents taken them. Two or three cases occurred, in which the children begged their parents not to take them, saying, that their teachers would be sorry to know that they had been, and that they were sure no good could be got by going.

We have every reason to be satisfied, that the parents, in general, were suitably affected at this proof of our care, both of them and of their children; and that it had the effect of very generally restraining them from increasing the crowds who frequented that scene of all that is evil."

The following notices refer to the continent:—

"The Societies formed in Germany, during preceding years, continue their labours, which extend over every part of that country: their efforts have been considerable, and crowned with much success.

"The Prussian Tract Society continues its labours with much energy. Since its formation in 1814, about half a million of tracts have been printed at Berlin, in the German, Wendish, Lithuanian, and Polish languages, and circulated by that institution.

"The Evangelical Society at Stockholm, one of the earliest institutions formed on the continent by the instrumentality of this Society, has circulated between two and three millions of tracts.

"In Russia, since the year 1822, nearly 100 different tracts have been printed at St. Petersburg and Moscow; and about 600,000 copies have been issued, and are now in the hands of all classes in every province of the empire.

"The attention of the Committee, in former years, was directed to the state of Poland; and recently has been again called to that country, where infidelity, and its inseparable companions, licentiousness and vice, are stated to prevail; and twelve millions of inhabitants are comparatively destitute of opportunities of instruction in those truths which alone can make men wise unto salvation. Considering how peculiarly tracts are adapted for usefulness, in a country where a great part of the population is thinly scattered over extensive districts, the Committee have appropriated 50*l.* for printing tracts as St. Peters-

burgh, in the Polish language ; and a further sum of 30*l.* for the purchase of French and German tracts, to be circulated in Poland.

Assistance has also been rendered to other parts of the continent ; and to various places in Africa, the East, and America.

### LONDON HIBERNIAN SOCIETY.

In the prefatory observations prefixed to their Seventeenth Report, the Committee of this Society remark, in reference to their designs for the benefit of Ireland, that, "in selecting the plan of a strictly scriptural education, the Directors of the institution are satisfied that it proceeds by the simplest possible method to the administration of the only alternative which can render society either morally susceptible or politically manageable." In the progress of their Report, they develop the present plan of the institution, founded upon the basis of seventeen years' experience. The child whose services can be spared from the duties of the cottage and the farm, is invited to the benefits of the daily school ; and where these services are indispensable on the days allotted to labour, the offer of the same advantages is held out in the establishment of the Sunday-school. The adult is accommodated by the institution of the evening school, where, with others as ignorant as himself, he may sit down in unrepined attention to the task of his first lessons.

The daily schools of the Society present a total of 553 schools and 51,389 scholars, and an increase of fifty-five schools and 5,217 scholars within the year. These schools are officially visited and examined every quarter by the regular inspectors. The scale of proficiency, with the number in attendance upon the day of inspection, regulate the teacher's stipend, and proportion the disbursements of the Society to the number and actual progress of the scholars. These schools are also inspected by the readers of the Society, and where they possess the advantage of local

patronage, by a higher superintendence.

Measures are in train for the connexion of a Sunday-school with every daily school under the system. At present the Sunday-schools consist of 103 schools and 6,824 scholars, presenting an increase of no fewer than ninety-one schools and 5024 scholars within the last twelve months. Sunday-schools are taught by the day school-masters under the influence of Christian principles, and by ladies and gentlemen resident in the vicinity.

The Society had not been inattentive to the claims of the adult population ; but it was not till the winter of 1820 that regular schools for them were organized. They now amount to 128 schools, containing 8,160 adult scholars, nine-tenths of whom are members of the Romish communion. This class of schools is taught by the local readers, and the more competent among the masters of the daily schools ; and the progress of the pupils in reading and the knowledge of the Scriptures is truly gratifying. They are subject to vigilant inspection. The system of adult instruction is found to interfere most directly with the ignorance and disorderly spirit of the peasantry, and promises the largest amount of benefit to the present generation : the Committee therefore recommend a strenuous application of the Society's influence to its extension. To adult schools are added a species of irregular or cursory schools, opened under circumstances where the exertions of a reader may succeed in collecting a sufficient number of pupils. They are generally held in situations where the indifference of the peasantry, or the force of per-



secution, is such as to forbid the hope of a more permanent footing. No direct result of their effects can be given; but it is known to be very considerable. All evening schools are confined to the male sex.

The Society's readers form a most useful and important class of its agents. The local readers visit the particular district to which the parties are attached by residence; the itinerant class travel to the darkest and most impenetrable parts of the country, and proceed in the accomplishment of their objects by domiciliary visitation, a plan of intercourse which is greatly facilitated by the hospitable habits and communicative spirit of the peasantry. They are also charged with the inspection of such day-schools as may lie in the track of their journey. In their employment of reading the Scriptures they have been eminently successful, and in a multitude of instances, have proved the instruments of implanting the principles of the Gospel in ignorant and prejudiced minds. There are twenty-two of these useful agents in connexion with the Society, which is double the number of last year.

An extensive circulation of the Scriptures has been effected through the medium of the Society's agents. The number of copies, English and Irish, disseminated within the year amounts to 13,044; making 92,600 since the institution of the Society.

The introduction of the vernacular tongue into the system of Irish education was first effected by a class of schoolmasters trained in one of the Hibernian Society's schools. These were afterwards distributed as teachers of those masters who could speak, but not read, the language; and this extension of the practice formed the basis of an Irish class in each school, in situations, at least, where a preference for such instruction was really discovered to exist.

After summing up the aggregate of their exertions, the Committee add, that "much as the Hibernian

Society has accomplished, and much as has been effected by the blessing of God upon the wisdom and the perseverance of kindred institutions, there are yet whole counties in a state of absolute destitution; and in Limerick, that cradle of revolutionary outrage, the Committee have reason to believe, that the total number under scriptural instruction does not stand in the proportion of one to 800 of the entire population. These delineations are appalling; but they present no real discouragement to the faith and the ardour of Christian enterprise."

The Society state, that they find in the Irish peasantry a native sensibility of character and quickness of perception which gain for the objects of Christian benevolence an intelligent and grateful assent; but they lament that many of the priests continue to oppose the plan of scriptural instruction by every means and argument, "from the monitory hint to the discipline of the horsewhip." In those districts of the country which have never been visited by the blessings of scriptural education, the same undisturbed and stationary ignorance prevails as distinguished the same districts at the most barbarous periods of their history; and the supply of education, as well as the quality of what is afforded, are regulated by the spontaneous demand of the peasantry themselves. This demand, to the extent in which it exists, produces what are termed the Hedge-schools, a considerable proportion of which are periodical. The instruction given in them consists in reading, writing, and arithmetic; but they afford no morally improving information; and the few books to be found in the hands of the children are usually of the most deteriorating description. The schools are wholly exempt from ecclesiastical interference; but whenever the economy of the system is disturbed by the influence of a scriptural school, the priests form a school, which differs from the hedge class by its authori-

tative establishment, and the compulsory attendance of the scholars; while it equally differs from the schools of the Society by the absence of the Scriptures, and, generally speaking, of every thing of a religious or morally improving tendency. These schools seem to be undertaken, not so much with a view to the advancement of the children, even in what they profess to teach, as for the purpose of interfering with their attendance upon the scriptural schools. So far, therefore, from regarding the great objects of religious and moral improvement, as advanced by the multiplication of these schools, the Com-

mittee view their increase as among the most formidable obstacles to such a result.

The Committee report a balance in favour of their treasurer: but their experience is strongly in favour of the practicability of opening five schools to one of the number which it would be possible to establish upon the foundation of their average income; so that they find themselves constrained to inculcate, with greater urgency than ever, the Society's necessity of increasing funds.

The Appendix contains a number of interesting details, from which we may probably find an opportunity of making a few extracts.

#### PRAYER-BOOK AND HOMILY SOCIETY.

THE following is the substance of the Eleventh Report of this Society.

The Committee are enabled to give a very favourable account of the proceedings of the institution during the year. The number of subscribers, and sum total of receipts, have been augmented: and the issue of tracts has been enlarged by nearly 60,000. Many very gratifying and encouraging communications have been also received; some of which will be more particularly adverted to in the sequel.

Since May 1822, the Committee have paid considerable attention to foreign objects. Their experience previously to that time had served to convince them that much good might eventually be hoped for by making the formularies of the Church of England better known in other countries. The principal advantages contemplated were, that much prejudice and misconception might be thus removed; that England, so much respected and looked up to upon other grounds, might be more highly esteemed in a *religious* point of view; that a spirit of devotion might be excited in some, and its tone raised in others; and, above all, that an increased feeling of brotherly love might be thus promoted among Christians throughout

the world. How far that hope has been strengthened during the last year, may be judged by the following extracts from letters received.—

"I presented two of your pretty little Italian Prayer-books," writes a clergyman resident on the coast of Italy, "to persons of a liberal education and enlarged mind. Some few days after they had perused them, finding how many things our English Church had retained of the ancient Liturgies, they not only expressed their astonishment, but seemed to feel singular satisfaction in being able to acknowledge, what they had hitherto been taught not to allow, that we were really *Christians*, and not *heretics*; expressing, however, at the same time, an ardent wish that we had gone somewhat farther and retained more."

Another clergyman, resident in the same country, writes: "There are a great many foreigners, Swiss and Germans particularly, who admire our Liturgy and doctrines, and attend our service when in their power: for them copies of the French version of our Prayer-book are much needed. Geneva would be a good depôt for these, and for English Prayer-books; as at that place there are many English settlers, many English travellers, and very many

Swiss, Germans, and others, who attend our church. I have also found many Italians very desirous of becoming acquainted with the doctrines and discipline of our church; and many of the priests have expressed great astonishment on reading a Latin copy of our Prayer-book, which I happened to have with me. The extreme ignorance which prevails here respecting the religion of the English, is astonishing. Since many of them have seen me in my official dress, regularly performing Divine service, and have observed the numbers and the decorum of my congregation, I can perceive that they treat us with more respect; and even some of the priests acknowledge that, though they never heard it before, they now believe we are Christians. You will see, therefore, that some copies of our Prayer-book in Latin, and Italian also, would be of use."

A third clergyman, resident on the coast of Asia, requests that some Greek Prayer-books may be sent to him. He says that he had visited both the Greek and Armenian Patriarchs of —; and that they were both disposed to promote the views of religious Societies in England, by permitting the books printed in their respective languages to be circulated among their people. "Now, I imagine," he adds, "that a knowledge of our excellent Liturgy would still more dispose them to this, by enabling them to judge of the simple purity of our devotional services, of which at present they have little or no conception."

It is, however, by no means proposed, that the proceedings of this Society abroad should be confined to the circulation of the Liturgy. Five years have now elapsed since the First Homily, "On reading Holy Scripture," was translated into several languages, and, in France, Germany, and other parts of the continent, much approbation has been expressed by many to whom copies have been presented.

From Holland, a clergyman who

has circulated large editions of the first three Homilies, and who gives away, on suitable occasions, copies of the Burial Service in Dutch, writes thus: "Many pious persons in this country look upon the Church of England with increasing interest and respect; so that they are prepared to pay serious attention to whatever your Society may publish in Dutch; and thus a field is opened for real usefulness, and which is likely to become every year more extensive. I am acquainted with some persons in this country, who are even ardent admirers of our forms; and I doubt not the number will increase."

From Germany, where more than one edition of the First Homily, in the language of that country, has been circulated, the reports have always been highly favourable. "Germany," says a clerical correspondent, "is an immense field, fruitful in heresy and false philosophy: the good seed has as yet, comparatively at least, been but thinly scattered; while much that is tainted and mingled up with mystical philosophy, is disseminated in its stead. I know not what is calculated to be more useful, in such a state of things, than the plain, unsophisticated, scriptural statements of our Homilies. I decidedly think that your Society has a great work to perform; and may be instrumental in doing good, where the labours of no other would avail; and that you will find your foreign operations becoming more and more important every day. I hope this letter will reach you before your anniversary, that you may call very loudly and earnestly upon your friends to redouble their efforts, on account of the increasing extent and importance of your objects abroad." Previously to this communication, the Committee had caused the Second and Third Homilies to be printed in German; and others were in a course of preparation.

Several Homilies have been rendered into French, Italian, and



Spanish ; and one, namely, the Ninth, "Against the Fear of Death," into modern Greek. Some of these, after very careful revision, were at press, and others were undergoing examination. No translation is adopted by the Society till it has been submitted to a scrutiny of the strictest kind.

A friend, lately returned from Gibraltar, assured the Committee, that the Spanish translations of the First Homily, "On Reading Holy Scripture," but more especially of the Twenty-fifth, "On the Passion of our Lord and Saviour Jesus Christ," as having our Saviour's name in the title—were, when offered by him to Spaniards, most thankfully received. Even in the interior of that country, the inquiry for religious publications, the Committee were assured, was great and increasing. Let us hope that the good effect of the seed thus sown will not be wholly lost by means of the late changes in that unsettled country.

The Committee have paid as much attention as circumstances would allow to reiterated calls which they have received from persons connected with South America ; and they earnestly hope that an enlargement of their means will enable them more effectually to meet these demands.

Previously to their knowledge of the death of Dr. Milne, the Committee had written to that respected individual, and to Dr. Morrison, authorising them to print, at this Society's expense, fresh editions of the Morning and Evening Services, the Psalter, and the First Homily, in Chinese ; and recommending a similar translation of the Second Homily, on the "Misery of Man by Sin." Dr. Morrison had, after the death of his colleague, proceeded to Malacca, where it was probable he would go on with the undertaking.

Fresh fields of usefulness seem to be presented to the Society in this quarter of the world. The Rev.

C. H. Thompson, a Missionary among the Malays, in connexion with the London Missionary Society, has expressed his readiness to translate into the Malay language the same portions of the Book of Common Prayer which Dr. Morrison had previously rendered into Chinese, should this Society be willing to defray the expense of such editions as they might afterwards find it convenient to print. This proposal extended also to such Homilies as should be selected. "These," says Mr. Thompson, "will prove an acceptable present to the Malays in general ; and we shall have the writings of those eminent men, the English Reformers, in two extensive languages of this Eastern part of the world, Chinese and Malay." After due inquiry, the Committee cheerfully agreed to the proposal made by Mr. Thompson.

The Rev. Daniel Corrie, at Calcutta, states, that the copies of the Hindoostanee Prayer-book printed by this Society and sent to India, had nearly all been distributed. They had been especially sought for by the class of Christians called Country-born. Mr. Corrie says, that he is frequently receiving applications for copies from such persons ; most of the native regiments being supplied with drummers and fifers from that class ; and some pious officers are in the habit of assembling these neglected persons for instruction, on which occasions the Hindoostanee translation of the church prayers is used.

With regard to the domestic transactions of the Society, in no one period of equal duration since the close of the second year after the Society's establishment have so many English Homily Tracts been issued from its depository as during the last year ; while Sunday Schools, and parishes which are poor and populous, as well as ships and colonial stations, have been supplied according to the measure of the Society's means. Paths little contemplated at first by the friends of

the institution, have in the course of its proceedings been opened to it and pursued.

In the year 1817, the Society undertook an edition of the Book of Common Prayer in the Irish tongue and character. The very pleasing manner in which copies of this book, when cautiously and judiciously bestowed or lent, were received in different parts of Ireland, was stated in the Ninth Report. During the last year, the few copies which had not been transmitted to Ireland, have been put into the hands of persons acting as Readers under the Irish Society instituted in London: and the result has been, as the following extracts from the diary of an Irish Teacher will show, of a description truly gratifying.

"Sunday, November 10, 1822.—When reading at the house of one of my pupils, some of the neighbours came in for the purpose of hearing me. They were much pleased to hear me read from the Prayer-book, which I had with me at the time. They took a great liking to it, and said they should be fond of praying if they had the Prayer-books to pray from; and if I could procure them a few, they would receive them with gladness."

"Monday, December 16th.—Read to an elderly man at the point of death, who confessed that he had been a vicious character from his youth. 'Oh,' said he, 'how do I wish the Scriptures had been read to me long before now, to convert me from my bad habits!' He is now earnestly imploring mercy. I read to him from the Book of Common Prayer; and he begged of me to call on him daily, that I might teach him how to pray."

"Dec. 29.—At a house where they were *waking* a dead body,\* one of my pupils stood up and said,

\* It is a general custom among the Irish to *wake* their corpses five or six nights; and their friends and acquaintance come to spend a part of the night with them, when they amuse themselves by telling stories and old romances till daylight.

that, 'if it was agreeable to the company, instead of the fables they were accustomed to make use of, and telling what never had been, and never would be, I should read to them books in the Irish language, which would draw us to repentance, and lead us to seek the end for which we were created.' To this they all consented, in number about forty people. I then read to them many passages from the Bible, together with a great part of the Book of Common Prayer; which so highly delighted them, that I was obliged to leave my two books with the woman of the house, that if any of my pupils should come in, while they kept the corpse unburied, they might read, instead of any other amusement, which she said she would not suffer to be carried on in future."

The result of these circumstances is thus stated in another extract from the same diary, dated Tuesday, Dec. 31st.: "In the evening I called for my books, but was refused them, unless I would stop and read to the friends who came to pass that night at the house. Though I had been up all Sunday night, I consented to remain, and read the books as before, at the company's pleasure. There were about thirty people present; and not so much as one word was said in opposition. Fourteen out of the thirty desired to become pupils. On Wednesday morning I left them and came home, *but without my books.*"

The circumstances just mentioned occurred in Southwark. In Ireland, more than 100 copies of these Prayer-books have been distributed, or used by readers such as the person whose diary has been quoted, during the last year; and the friend who superintends the distribution of them had written to the Committee, earnestly requesting a fresh supply. Under the care of this gentleman, the Second Homily, On the Misery of Man by Sin, and the Third, On his Salvation by Jesus Christ, have been lately translated and printed in Irish.

"The Second Homily," he says, "I think will be popular; but I fear that the Third"—of which, however, not half the number has been printed—"will be rather difficult for the people. But this difficulty is greatly counterbalanced by its excellent tendency to shake the great popish foundation of human merit."

In the course of the last three years, several Homilies, as well as the Thirty-nine Articles of Religion, have been translated and circulated, at the Society's expense, in Manks. Some pleasing accounts of the reception which these have met with were published in the last Report; to which are added the following in the present:—"I have distributed the Homilies largely among the cottagers who are able to read; and wherever a Manks Bible is found in my parish, a Manks Homily is seen by the side of it. I have had several copies of the first three Homilies made up into books, and used them at the adult school, where they have been particularly serviceable; and I trust have taught many of their readers the value of the holy Scriptures, the corruption of human nature, and the blessings of redemption by a Saviour's blood. Nothing could be more appropriate than the First Homily to an institution designed to teach the poor to read the Scriptures. When travelling through the island, I have introduced many of these silent messengers to travellers whom I have met with; and they have been in all instances thankfully received. We have reason to believe that the Divine blessing has accompanied these harbingers of good in many instances; and that the labour of the excellent Society, which has so liberally enriched us with this valuable gift, has not been in vain."

"When I visit the sick," says another clergyman, "I generally leave the Second Homily, on the Misery of Man by Sin; and at my next visit, I leave the Third, on the Salvation of Man by Christ. Thus

I think that I enforce *most powerfully*, in the first instance, the necessity of salvation; and then shew most plainly, in the next place, the way to obtain it."

Another correspondent writes:—"Two copies of the Ninth Homily, 'against the Fear of Death,' in Manks, were placed in the cells of two criminals under sentence of death. Neither of them understood the English language. The tract was read to them, and then left with them. They heard it a second time with deep attention; the female having twice selected it out of other Homilies and Tracts which had been left in her cell, to be again read to her. She was also observed to be engaged often in very earnest ejaculatory prayer whilst hearing it.

The *man* said, on the night before his execution, in Manks words, 'I received a wonderfully deep impression from the last tract which you left with me.'

The number of books issued by the Society during the year was as follows:—Bound books, that is, Prayer-books, Psalters, and Homilies in the volume, 9,260; Tracts, that is, Homilies, Articles of Religion, and Ordination Services, 101,922;—printed at Montpellier, No. 1, in French, 10,000; at Amsterdam, No. 3, in Dutch, 5,000; at the same place, the Burial Service in Dutch, 5,000:—making the whole number of Tracts circulated at this Society's expense during the year, 121,922. To which may be added, reprints of some of these translations abroad by friends of the Society, 14,000. Since the beginning of its operations, in 1812, the Society has been the means of circulating 92,537 Prayer-books; 10,509 Psalters, and 705,199 Homily Tracts.

The objects of the Society seem to be greatly approved by Episcopalians in the United States of America. We have before mentioned the Prayer-book and Homily Society in Maryland. The following passage is from the printed ac-



count of a kindred society lately formed at Philadelphia:—"As churchmen, we feel the value of our Homilies. Prepared as they were by the reformers for the instruction of the great body of the people, most important doctrines and duties of our holy religion. Though destitute of the polish of modern style, they are like gold seven times purified: they are the counsel of men who sealed their belief with their blood. Sincerely attached to the principles of our beloved communion, and desirous of promoting, to the utmost of our power, the extension of those principles, we have entered upon a plan calculated to place the Homilies within the reach

of all." The president of this institution writes to the Prayer-book and Homily Society in London;—"The ocean divides us; but I trust we are one in heart. We, on this side of the water, feel that the formularies of the Church are a faithful exposition of the Bible, and as such ought to be read by all. The exertions of your Society are contemplated by us with the deepest interest. May the Lord speed you on your way, and crown you with abundant success, is the prayer of one who desires for his country, for his people, and himself, the intercessions of all who are faithful to their sacred engagements and walk worthy the vocation wherewith they are called."

#### PRISON DISCIPLINE SOCIETY.

WE have already laid before our readers the substance of the Fourth Report of the Prison Discipline Society. The Fifth Report not having yet been published, we shall avail ourselves of this opportunity of extracting, from the Appendix to the Fourth, Mr. Bowring's most interesting and affecting description of the state of the gaols in Spain and Portugal, at the date of his communication in May 1822. The statement is clothed with new interest since the late events in the peninsula, which have thrown those countries many years back in the progress of every work of science, literature, religion, and common humanity. Mr. Bowring thus writes:—

"From the epoch in which the inquisition refined upon and perfected all the horrors of imprisonment, the state of the gaols in the peninsula had until lately been most dreadful. During the French invasion (Bonaparte's), though the immediate melioration of the prisons was frequently discussed, the whole nation was too incessantly occupied by the terrible struggle in which it was engaged, to give any efficient attention to this, or indeed any other subject unconnected with that de-

vastating war. Something, however, was done; and the abolition of the 'holy office' released many victims from that 'awful thrall' which placed them beyond the reach even of benevolent curiosity, and left them to the arbitrary decrees of secret tribunals, and to the unseen vengeance of irresponsible and unknown judges.

"Many of the leading characters of Spain have at one period or another learned, by sad and severe experience the miseries of the former prison system; they have been taught to sympathize with the wretched prisoner,—for they have been the witnesses of, and the sharers in, the horrors of his imprisonment.

"At Madrid, I have seen cells from which prisoners have come forth in utter and incurable blindness: there where others in which the body could rest in no one natural position, neither sitting, nor standing, nor kneeling, nor lying down.

"Though numberless instances of cruelty rush upon my mind, their recital might be ill-placed here; but it may be well, for the sake of illustration, to refer to the sufferings of two individuals, well known in this country, who have since occupied high and important offices in the state,

One of them declared, that in the three first days of his arrest he employed himself in counting the number of vermin which he destroyed on his body : they amounted to thirty thousand ! Another deputy assured me, that when allowed to change his linen, it had on every occasion become so pestiferous, that nothing which he could offer would induce any individuals, however poor, to receive it into their houses ; and it was washed from time to time by a benevolent and respectable lady, who, in her open balcony, undertook a task which her lowest menial had refused to perform."

"In truth, no sufferings can be conceived more intolerable than those of many a prisoner confined in former times in the gaols of the peninsula.\* In a moist, miserable,

\* An extract from a recent publication on Prisons, by Dr. Jacobo Villanova y Jordan, one of the Spanish Judges, may here be added :—

"In 1814, the King, for the first time, visited the prisons of Madrid. At this period those frightful chains were in use, which he ordered to be destroyed. There, also, were to be seen the cells, under ground, destitute of ventilation, where, to the ruin of health and morals, many poor wretches were obliged to sleep together, and respire the most impure and noisome atmosphere ; and the courts whence, at the close of day, legions of immense rats issue forth, spreading into every corner, robbing the poor prisoner of his scanty allowance, and disturbing his rest. The criminal, the lover, and the murderer, the debtor and the robber, the forger and the ruffian, were herded indiscriminately together, and he who was guiltless along with them. Among the keepers, some were found who hardly knew the persons of their prisoners. In the prison called the Town Gaol (which is shortly to be abolished, and the prisoners sent to that termed 'De la Corte') there was a square room, about eight yards in length, and nine feet high ; it was entered by an extremely dark and narrow passage, at each end of which were two doors. The prisoner confined within this space never saw the light of heaven. The pavement was of sandstone, and in the centre there was an iron collar, with a chain to confine the prisoner down to it. Although I have not seen the *grillera* of

and dreary dungeon, oppressed with heavy chains, without a book to console him by day, without even a handful of straw on which to stretch himself at night ; supplied with bad and insufficient food ; shut out from all notice, from all sympathy, and in the hands of those whose hearts were as cold and as hard as the walls that enclosed him—what situation can be more terrible ? I once noticed, on the walls of a Spanish prison, an admirable picture, drawn with charcoal, of an old and exhausted victim (portrayed perhaps by the sufferer himself) his beard unshorn, his body wasted, his countenance betokening despair, his fetters insupportable ; and beneath were four lines which may be thus translated :

"O deem not, in a world like this,  
That the worst suffering is to die !  
No ! dying were a privileged bliss  
To the tired sons of misery."

And to *such* sons of misery, death must have been a blessing.

"Immediately after the re-establishment of the Constitutional Government in Spain, the first Cortes occupied themselves in applying remedies to some of the most obvious evils of the prison system. They speedily decreed that no prisoner whatever should, on any pretence whatever, be confined in any unwholesome or subterraneous dungeon, or in any place not visited by the natural light of day. They also ordered, that no chains or fetters of any sort should, on any occasion, be employed ; and I confess it was no small satisfaction to me, in my progress through Spain, to witness the destruction of those dismal cells which had been the scenes of so much calamity. The Cortes proceeded to form a Prison Committee, whose attention is especially directed to the state of the Spanish gaols ; and several writers have

this gaol, I imagine it was as bad, or even worse than that of the Town Gaol. It was an instrument used for torture, for such prisoners as did not confess, to compel them to do so."

sprung up, who have been directing the public attention to the subject, and who have excited a spirit of inquiry, and a desire of useful exertion throughout the peninsula. Several of the public journals have lent themselves cheerfully to the important object; and I have remarked, indeed, in every quarter, that anxiety for information which is the herald of benevolent action. In most of the towns in Spain, the prisons are placed under the inspection of citizens elected by the popular suffrages; and their attention to their charges has greatly tended to stop the arbitrary proceedings which had been sanctioned, as it were, by the habits of centuries.

“Don Jacobo Villanova, now a Judge at Valencia, proposed to the Cortes the adoption of Mr. Bentham’s Panopticon plan of a prison, with sundry modifications. His scheme was referred to the Prison Committee, who requested a Report from the Royal Society of Madrid. That Report being favourable, the Committee proposed that in all the capitals of the kingdom, and in all the towns in which there resides a Judge of the first rank—namely, between three and four hundred—prisons shall be constructed on the central inspection plan, of a size, suited to the population, in which security, ventilation, salubrity, and an abundance of water, shall be provided for; that these prisons shall be constructed remote from all other buildings, and at the extremity of the towns or cities referred to. They declare that the government of a prison shall be deemed honorary, and be given to military officers;—in the provinces, captains; in the capital, colonels;—whose salary shall be, in Madrid, 24,000 rials (about 240*l.*); in the chief towns, 16,000 rials (about 160*l.*); in the small towns, 10,000 rials (about 100*l.*); and that he shall be personally responsible for the security and discipline of the prisoners, and for carrying into effect the prison regulations. The

magistrates shall elect all other officers of the prison, and shall form the regulations, which must be submitted to the Government for approval. They propose that all prison fees whatever shall be abolished; that there shall be classification dependent on age, crimes, signs of penitence, &c.; that the untried shall not be confounded with the condemned; that labour shall be introduced, the severity of which shall depend on the character of the crime, and other circumstances connected with the criminal; that a committee be appointed for visiting the prisons, and for seeing that the proposed regulations be carried into effect.

“The Committee of the Cortes introduce the subject with the following melancholy details, in which there is no exaggeration, nor attempt to delude.—

“The prisons of Spain, beginning by those of Madrid, are horrible caverns, in which it is impossible that health should be long preserved. It seems impossible that men should ever have been found so fierce and inhuman as to construct such edifices for their fellow-men. But if this appear incredible, how much more so is it that in the nineteenth century these dwellings should be still kept up—the shame and the execration of humanity. Dark dungeons, without light or air, are found in the two prisons of Madrid, of the *Corte* and of the *Villa*;—nothing but a miserable and insufficient ration provided for human beings,—condemned to live for years in utter darkness,—breathing mephitic air,—hearing nothing but the noise of bolts and fetters,—having no companions but the swarms of vermin which cover the walls of their gloomy abode, which incessantly prey upon their persons,—and condemned to sleep upon a mat, covered with a few filthy rags.

“The doom of those who occupy the courts is hardly better. Exposed through the day to the intemperance and inclemency of the



seasons; lazy; wearied with their own existence; obliged constantly to listen to oaths and curses, grossness and obscenity, they suffer an earthly hell; and to them the terrible denunciations of religion can have no anticipated terrors. And if in the day their fate is horrible, by night it is worse. Condemned to subterraneous dungeons, damp, and full of vermin, shut out from the common air—these are the scenes of their repose; and the hour which brings to other mortals rest and sleep, prepares for them only mortification, shame, and misery.

“Such are the gloom and insalubrity of the prisons of the kingdom. —In Andalusia, there is not one which humanity can approve. Of the 1,285 towns of the chancilleria of Valladolid, only 167 have safe and wholesome prisons, (‘this is said only by way of contrast; there is no prison that can be called *wholesome*’;) so that 1,118 towns are without prisons, or possess such as are unhealthy and insecure; and almost all are without sufficient means of subsistence. In Grenada, there are but twenty-two prisons which can be called capacious, secure, and tolerably salubrious; there are four hundred and ninety-one small, insecure prisons, dependent on charity. Those of Galicia are in the worst condition. In Asturias, there is not one which is safe, nor which possesses the means of serving food to the prisoners. In Estremadura, there are only a few, and those unhealthy. In Arragon, the only secure and healthy prisons are those of Alcaniz, Calatayud, and Zaragoza: the rest are so bad, that it is impossible to say which is the worst among them; and there are 1,280 towns and villages without any prison. In the whole kingdom of Valencia, where there are a million of inhabitants, there is scarcely one secure and wholesome prison. In Catalonia, there are many districts without prisons: the number of tolerably safe and healthy prisons is forty-five; but they have no funds

for the maintenance of the criminals. But the prisons of the Balearic Isles are worse than all. They are *mazmorras* (Moorish dungeons,) and holes, where the stench, the humidity, and want of air, have caused more mortality than the virulent pestilence.

“The loss of liberty, and the punishment imposed by the law, are surely enough for the unfortunate criminal. What right has society, by its neglect or indifference, to superadd these horrors; to confirm all that is atrocious in vice; to eradicate every thing that is left of virtue; to mingle the swindler with the homicide, the young and timid practitioner with the old and daring and irreclaimable criminal; and in a situation where, to do them any justice, every individual prisoner requires an individual guard?

“It is, indeed, high time that such scenes of outrage should exist no longer; that such horrors should be blotted from the very memory of man. It is, indeed, high time that the light of civilization should penetrate those deadly dungeons—dungeons unvisited as yet by the pure light of day, or the beams of the vivifying sun.

“For the Cortes this work was reserved, and to them its glory will belong; and it will bear their memory down to future grateful generations. “Is it possible,” said some of the prisoners in the Madrid gaol, to one of the Committee who visited them; “is it possible that the fathers of the country are already assembled in the sanctuary of the laws, and that they will not meliorate our situation? We ask no pardon for our crimes; we will suffer with resignation the penalties of the law; but why this unnecessary bitterness;—why these anticipated punishments, worse than death itself? If crimes have made us responsible to the law; if error, if ignorance, if a defective education, have dragged us into crimes, it is just that we should pay the price of our excesses; but it is not just that we should be

treated with inhumanity and barbarity. Whatever our crimes have been, we were born men, and ought still to be looked on with the respect due to human nature. We are Spaniards! Our blood is your blood;—we are of one religion with you;—we are part of our country's great family." The Committee could not but sympathise with such expressions of misery; they request that Government do immediately meliorate the state of the prisons, giving ventilation to the apartments, abolishing all subterranean dungeons: and they recommend the adoption of the central inspection plan; that the prisoners be always within sight; that no light and air be wanting; that there be a classification of crimes and sexes; that the internal arrangements be simplified; that idleness be succeeded by industry; that food, cleanliness, and clothing be provided for the prisoners; and that every prison contain an apartment for the arrested before committal, a hall of audience, an hospital, and a chapel.

"Hitherto, by a barbarous and criminal custom, the prisons of Spain have been a pecuniary possession, let out to the best bidder, who, in ill-treatment and exactions on the prisoners, made their fortunes by the miseries they created. The taxes on entering, for exemptions from irons, for better or worse apartments, and on leaving the prison, made the criminal the victim of injustice in innumerable forms."

"In this spirit of humanity did the Committee discharge their duty. The multiplicity of business which crowded on the Cortes prevented the adoption or the discussion of their plan; but the present Cortes will be engaged ere long in carrying into effect the benevolent schemes of their predecessors."

Mr. Bowring afterwards remarks, that during subsequent discussions in the Cortes on the penal code, several of the most distinguished members proposed, that the punishment of death should be wholly abolished.

It was not abolished; but the number of crimes to which it was applied were very few. "And in Spain," adds Mr. Bowring, "as in every country which has fallen under my notice, the diminution of the severity of punishment has universally led to the diminution of crime. That which is taken from the harshness of the penal law is, in a vast number of cases, added to the certainty of its infliction, and, in consequence, to the salutary dread excited in the minds of the evil-disposed. Spain is a country in which, in the course of half a century, I expect that the humanity of the Tuscan code, which abolished capital punishment, will obtain a permanent establishment. In Portugal, the abolition has already taken place."

The foregoing statements are confirmed by Mr. Bowring's description of the goals of Madrid, Cordova, Seville, and Cadiz, which he minutely inspected. The following is his account of the prison discipline of the neighbouring kingdom of Portugal.

"The great prison of the Limoeiro, at Lisbon, is a horrible place of confinement. It is a representation, on a grander scale, of all the filth and misery of which I have given some details in speaking of the Spanish gaols. Its situation is on one of the mountainous streets in the Portuguese capital, and was formerly the archbishop's palace. There is nothing to prevent constant communication with the street through the double iron bars; and, in fact, through these, the meals of the prisoners are served. A great proportion of the crimes committed in Lisbon are plotted between the confined and the unconfined criminals, by whom a constant, unchecked, and unobserved communication is kept up. Through these bars any thing can be conveyed,—food, raiment, liquors, weapons, tools,—whatever, in a word, can pass through a square several inches in extent. The number of prisoners has been as great as 700: the usual number is 400. The state of the apartments in which the prisoners

pass their time is horrible. The stench overpowered me; and though I remained in the rooms only a few minutes, I felt seriously indisposed.

"The Portuguese Cortes have already taken some steps to reform the intolerable and disgusting state of the prisons of their country. A committee of six individuals has been appointed, with directions from the Cortes to occupy them-

selves in the immediate improvement of these scenes of shame and sorrow. They have already begun their good work; and a place is nearly completed, in which the prisoners will have the benefit of daily exercise; for hitherto they have been shut up, as it were, in constant suffocation, and as many as a hundred in an apartment;—and this in the climate of Portugal!"

#### WESLEYAN MISSIONS IN THE WEST INDIES.

THE Wesleyan Missionary Society have missions in the islands of Jamaica, Antigua, Dominica, Nevis, St. Christopher's, Montserrat, St. Eustatius, St. Martin's, Tortola, St. Vincent, Grenada, Barbadoes, Tobago, Trinidad, St. Bartholomew, and the Bahamas, and in Demerara; in which places upwards of 50 regular missionaries are employed, besides catechists and other agents in the instruction of the Slaves and free People of Colour, in the principles and morals of Christianity. Out of their congregations, which in most of these stations are very numerous, 25,176 persons of these classes, of whom upwards of 20,000 are slaves, have been admitted as members of their societies; who, having been brought from pagan darkness and habits under the influence of religion, are, with their families, under the constant care of the Missionaries, regularly attend Divine Worship, and have afforded, in their general conduct, the most convincing proofs of the beneficial influence of Christian instruction upon social order and happiness. The Black and Coloured children instructed in the Mission Schools, or regularly catechised by the personal exertions of the Missionaries, is about 8,000. Of the good and peaceable conduct of the Society's Missionaries, and the excellent effects which have resulted from their labours, in the improved morality of the slaves, the Committee have received, from time to time, the most unequivocal and friendly testimonies from governors

of islands, proprietors, and other respectable gentlemen; and it may be mentioned, among the benefits which have resulted from their exertions, that so great a number of slaves, rescued from the practice of polygamy, concubinage, and other immoralities, have been brought to form and to respect the relations of marriage,\* and to exhibit one of the most interesting effects of Christianity upon society in their domestic peace and hallowed family relations.

The Committee—having had for many years these satisfactory proofs of the success of the missions confided to their direction, and of the benefits which, by the blessing of God, they have been the means of imparting to the Negroes of the West India Islands—are anxious to enlarge the sphere of their operation, so as to bring within its range a greater number of this uninstructed and long-neglected class of their fellow-creatures. Upwards of 600,000 souls, in the British West Indies alone, are as yet wholly unprovided with religious teachers and the means of escaping from pagan ignorance; a fact, which itself makes the most affecting appeal to Christian and philanthropic feeling. For with this ignorance the grossest habits of

\* These marriages, though binding in conscience upon the parties as Christians, are not legally recognised: the parties, if they please, may violate their engagements with impunity: their offspring are not secured to them; nor can the violator of their peace be punished as an adulterer.



vice are found universally connected. Among them, there is no knowledge of God ; no observance of religious worship ; no marriage ; no morality ; and no solace of religion in life or death. That portion of the yearly amount of the subscriptions made by the religious public for the support of the Wesleyan Missionary Society, which has hitherto been appropriated in aid of the West India missions, being already very considerable, cannot be much enlarged, owing to the pressing claims of the Society's numerous missions in Ceylon and continental India, West and South Africa, New South Wales, Van Dieman's Land, Tongataboo, Newfoundland, and other places. The Committee have at their disposal for this work a considerable number of approved and zealous candidates for missionary labour, whom they could employ in extending the benefits of religious instruction in the West Indies, had they the means of meeting the expenses of their voyage, and that moderate allowance which is made for their support. The number of missionaries actually employed in the West Indies has of late been increased by the aid afforded by the liberal subscriptions made to the fund by many benevolent proprietors, who encourage, to the utmost of their power, the moral improvement of their people ; but

still the field is too extensive to be brought under cultivation without many more agents. In the efforts made by other religious bodies to increase the means of instruction in these important colonies, the Committee greatly rejoice ; but they justly add, that united, and even greatly enlarged, exertions will still leave an immense number of Negroes, for many years, without the ordinances, the light, the comfort, and the control of our Divine religion. They therefore lay this brief statement before the religious public generally, and particularly before those who are interested more immediately in the West Indies, whether resident in Great Britain or in the colonies, and solicit their aid in this work of piety and charity ; a work which for many years was carried on by the Society's Missionaries, amidst much reproach and opposition, which have, however, now greatly diminished, in consequence of the evidence which on every side presents itself of the effects resulting from their labours ; and a work in which many very valuable lives have been sacrificed to excessive labours and pestilential diseases ; but which has amply repaid the whole in the blessings it has imparted, and the prospects it has opened to religion and benevolence.

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Rev. S. Payne, Ardagh Living, Ireland.

Rev. J. M'Shane, Dunmanway Liv. Ireld.

Rev. J. Handcock, Tashinny Longford Living, Ireland.

Rev. R. D. Freeman, Ardnageehy Liv. Ireland.

Rev. T. P. Lefanu, Abingdon R. Ireland.

Rev. R. St. Laurence, Miross Liv. Ireland.

Archd. St. Laurence, Ballinvinny Liv. Ireland.

#### DISPENSATION.

Rev. G. Tuberville, to hold the R. of Whichford, co. Warwick, with Hanley Castle.



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